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Religious Communications.

AN ACCOUNT OF THE PROTESTANT CHURCH IN FRANCE.

(Concluded from p. 274.)

A SECOND plan which may be suggested for the improvement of the Protestant body, is the more extensive promotion of religious instruction and information.—Much has already been devised for this purpose: schools have been established; and besides this, the general plan of education in France has hitherto admitted the instruction of the Protestants with the Catholics. The Tract Society which has been established has put a number of useful works into circulation. The monthly papers issued by the Bible and Missionary Societies are also extensively read. I have already mentioned the Archives du Christianisme, the circulation of which deserves every encouragement. It has moreover been proposed to reprint some standard works of divinity, and to translate others from the English and German languages. With this view, a publication called the "Conservateur Chrétien, edited by M. Perrot Droz, of Geneva, has been published periodically. Its first Number contains an old and valuable account of the death of Duplessis, Mornay, and four other Christians of the same period, together with the account of M. Rieu, who died two years since in Denmark. The last-mentioned memoir is one of the most interesting obituaries of a Christian Minister, taken from the conflict whilst "standing and clothed in all the armour of God," that has appeared before the public for many years.

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The express object of this publication is to reprint parts or the whole of works original or translated, all having a moral or religious tendency. The character of the excellent individual who edits the Conservateur Chrétien will be a security for its orthodoxy, its sobriety, and its genuine piety. This publication, if conducted as there is reason to hope it will be, will prove of great value. With similar views, a translation of Milner's Church History has been set on foot. No work can be better calculated than this to teach most important lessons to the Protestants of France; for it will serve to shew them, not only how the Almighty can and will preserve his true church from all the storms as well as hidden difficulties through which it must pass, but also what are the means by which the decay of religion among a people may be checked, and its revival promoted. Translations of other works are from time to time announced at Paris and at Geneva. Dr. Chalmers's Commercial Discourses have been translated by M. Pons; Mr. Wilberforce's Practical View, by M. Froissard; Mrs. Barbauld's Hymns, by M. Coqueril; Beattie's and Erskine's works on the Evidences of Christianity, by M. Jaquier and the Duchess de Broglie; and Mrs. Hoare on Nursery Education, &c. The more translations of this kind that are made the better. The knowledge and experience of one country will thus be given to the other; and the bonds which hold together Christians in each country will be strengthened.

A third object of great import-

ance is the education of ministers. The number of pastors is at present insufficient to provide for the vacant charges; and many districts have no pastor, nor any spiritual instructor whatever. Whence does this deficiency of ministers arise? One cause is, that in France the Protestant clergy are very poorly paid, and those persons who look to the Church for support can scarcely obtain it. The allowance made to each minister by the government does not exceed forty, sixty, or eighty pounds a-year, and in the capital one hundred and twenty pounds; and they derive very little, in general, from voluntary contributions, to supply the scanty allowance of the state. This condition of things not only produces a want of ministers, but it tends to prevent men of superior talents and learning from engaging in the important office of the ministry, which is thus apt to be occupied by persons but ill fitted not only to maintain with advantage the interests of religion against the enemies of the faith, but to enlarge the numbers for enlightened and pious attendants at their places of worship. It is true that there are many distinguished ministers in the French Church, but they stand in need of help: they are in general encumbered with a weight of occupation; and although the influence of their character is powerfully felt in their own circle, their exertions can reach but a little way. The remedy for these evils would be, to educate young men of talent to fill up the vacant offices in the ministry, and to gather into the fold the scattered Protestants. These when educated might be first placed as curates to the older ministers. They would thus prepare themselves for their work, and set those ministers whom they assisted at liberty for more extensive usefulness. An attempt to educate a body of young men has been made; but serious difficulties have arisen in the way of the undertaking. But these difficulties, I trust, may be obviated. It

is evident that such a measure would prove a great and lasting blessing to the Protestant community.

The last expedient I would venture to suggest, by which the cause of religion may be advanced in France, is by abating or counteracting as much as possible the various hindrances of real vital religion which prevail in that country. I here allude not merely to those public amusements which are pursued with such avidity by the mass of the French nation, but also to the violation of the Sabbath, whether by open dissipation as amongst the French, or the more concealed, though scarcely less dangerous, practice of holding Sunday evening societies, as amongst the Swiss. Neither do I mean to dwell on the multitude of bad books which are circulated in France; to say nothing of the works of Voltaire, which alone are enough to stock a library, and which are stereotyped and sold in every shape and every size, as well as those of Rousseau, and the encyclopedists and novelists in general. But I would speak of a still more formidable enemy prevailing within the church itself, which, under the most specious subterfuges, eats out the very heart's core of vital religion: I mean the Arian or Socinian heresy. A large majority of La Compagnie de Pasteurs at Geneva has shewn itself Arian in its profession; and as the election of ministers is by vote, it is to be feared that no candidates for orders will be admitted in future, but such as agree in opinion with the majority; and that in a few years, therefore, the pastors will be unanimous in their religious tenets. The University of Geneva has from the beginning been accustomed to furnish ministers to the churches of France, as well as to the French Churches in various parts of Europe. As the number of regular appointments in its own canton is very limited, and there is always a considerable number of candidates for

ordination, a disposable body of ministers is generally to be found in that place for any service which may present itself. The Genevese character is marked by intelligence and activity; and in these qualities the Company of Pastors are by no means deficient. They exercise a considerable influence in various parts of Europe, and even in this country. In proof of this, the London papers have announced the publication of a second edition of the Geneva Catechism translated into English, and recommended for the use of schools. In this catechism it is needless to say that the doctrines of the Divinity of Jesus Christ, and the personality of the Holy Spirit, are passed by without notice, and in fact disowned. In France a monthly publication is printed under the auspices of persons connected in principle with the Compagnie at Geneva; and these persons omit no opportunity by means of the press, or by influencing the appointment of professors to foreign universities, of propagating their mischievous and heretical doctrines. The readers of advertisements will have observed that in the course of last year, in the "Monthly Repository of Theology and general Literature, a Socinian work, published in London, an attack was made by the professor of divinity at Geneva, M. Chénévère, upon the Christian Observer, the Archives du Christianisme and on all the promoters of orthodox knowledge and religious improvement, as Mr. Haldane, Mr. Drummond, &c., as well as upon "a little regiment of middle-aged ladies armed with pocket Bibles," and upon "a host of Methodists of both sexes, all of whom appear to be particularly obnoxious to M. Chénévère. Only Mr. Haldane seems to have thought the professor's work worth a public answer. The remaining objects of his displeasure have treated his animadversions with entire disregard. It is, however, evident

that publications of this description, if conducted with a less outrageous violation of common truth and honesty, than is conspicuous in the writings of M. Chénévère, and with less of that profane mockery which must offend every pious mind, may do great injury amongst the Protestants of France. Means therefore should be taken to check them, and to protect the Protestants of France from the pernicious influence of the Arian Church of Geneva, which, by means of its vigilance and activity, and its juxta position to them, is certainly an object of serious alarm to every sincere friend of vital religion.*

To the means which I have now enumerated as likely to be productive of good to the Protestant Church of France, I would only briefly add in conclusion, one more, that of earnest and continual prayer for the influences of the Holy Spirit to render those means effectual. Without this aid, we well know that all efforts will be in vain!

After this review of the state of the Reformed Church of France,

* Our correspondent does not seem to be aware that, in addition to the reply of Mr. Haldane, the Rev. J. P. Smith, D. D. addressed to the Editor of the "Monthly Repository," a series of letters in reply to M. Chénévère, with a rejoinder to Mr. Bakewell, which have since been reprinted in a pamphlet. Dr. Smith had alluded in very strong terms, to the lamentable relapse of Geneva in Christian doctrine, in his highly valuable and interesting "Scripture Testimony to the Divinity of Christ." Some of the individuals whom M. Chénévère had rudely and calumniously attacked, addressed letters to him, which, though they were not printed, were freely circulated in Geneva; and some of which exhibit, in glaring colours, the wilful misrepresentations of this theological professor; and mark him with the indelible characters of an equivocator and slanderer. The whole of the Genevese controversy, as well as the infamous persecutions which have taken place in the Canton de Vaud—persecutions worthy of the middle ages, or of the Spanish inquisition, though carried on under the authority of a Protestant Council of State—will form the subject of future articles. The annals of Romish tyranny furnish no more striking exemplification of bigotry and intolerance, than has been exhibited by this petty government, reigning over a district not half so large as many an English county.—Ed.

it is impossible not to feel a more than usual interest in a body of Christians whose history presents so many points calculated to excite every sympathy of our nature, and to associate us with them by every humane and generous feeling. We cannot hear how nobly the ancestors of these poor sufferers gave up their lives for the truth, or were content to abandon all they possessed, to save their consciences from shipwreck; we cannot contemplate the act of one monarch ordering all his Protestant subjects to be massacred, or that of another compelling them to sacrifice their religion or every possession and comfort of their lives, and not feel, in the unhappy objects of this oppression, a more than common interest. And when we look farther, at these sufferers, as our associates and brethren, victims in a cause most dear to ourselves,—that of religious liberty, to the establishment of which in this country we owe most of our public blessings; when we see them, in their lives and sufferings and death, exhibiting such courage in resisting the arm of oppression, such zeal in the cause of God, and such patience under the most afflictive dispensations; when we know that the cry of their calamities has been the lesson which has prevented tyrants of later times from entering upon the same work of persecution with their prototypes of old; when we remember the claim of the offspring of these martyrs, as the oppressed and destitute and fatherless;—all these views of the subject will give the Protestants of France a peculiar claim on our regard, and cannot fail to enlist our best and warmest feelings in their cause.

The Protestants of France are still surrounded as formerly, by an immense population, professing the same principles of Popery which led their forefathers to light the flame of persecution. And although the Papists generally are restrained by the temper of the times, the prin-

ciples by which many of them are actuated probably remain the same. When we see, therefore, how small a spot the Protestants occupy in that kingdom, and how soon they may be assailed, if not by open violence, yet by secret and silent opposition, we should not consider their state as perfectly secure. The situation of France may not, even now, be very stable. A few years have seen a rapid succession of different governments in that country, and the people readily acquiescing in them all. Its future governments may not pursue an equally liberal policy, as it respects religion, with some of those which have preceded them, and days of darkness may hereafter arise. It is therefore the truest wisdom of the Protestant Church to employ the present season of tranquillity, in planting deeply and widely that knowledge which is power, and cannot be eradicated from the minds of the people; and in sowing that seed which, even amidst the persecutions of the world, may still spring up and flourish. The time may be short in which an opportunity is allowed of labouring in this field: let them therefore work whilst it is called to-day.

The Protestants of France, however, I trust, have a still higher destination to fulfil than that of merely keeping alive the knowledge of religion among themselves. They will feel themselves called upon to do much, and to become instruments of diffusing the light of the blessed Gospel all around them. A great part of the inhabitants of the continent of Europe, though long favoured with evangelical light, are now living in a state of deplorable darkness. The light in them may be said to be darkness. How urgent then should be the endeavour of all Christians to convey to them the light of life! and how important an instrument for effecting this object is presented to us in the Protestants of France! They afford a lever by which the sacred enginery

of Christianity is to be set to work. The pure doctrines taught in their churches, their numbers, their established places of worship, their voices, their hands, their hearts, would powerfully aid in fighting the battles of the Lord, whether against the seductive superstitions of the Greek and Romish Churches, or against the Arian and Socinian heresies, or against the general lukewarmness and indifference of a worldly spirit, or against the scarcely more dangerous assaults of infidelity itself. So that, even if circumstances should arise to prevent *our* intercourse with the continent, the Protestants of France may still find the means of carrying forward plans of benevolence, and of religious improvement.

It must ever be regarded as an evident display of the almighty power and providential care of God, that this church, after losing eight hundred thousand of its best members, and passing through an almost exterminating persecution for one hundred years, during which time it was scarcely known to exist, should at the end of that period be numerically almost as large as at first.—Does not the same Providence which has protected it, mark it out as an object of no ordinary interest, a bulwark against the progress of error, a rallying point of religion in the vast regions which surround it?

If such be the prospects of usefulness which open to the Protestant Church of France, her obligations must be considered as commensurate with them. I trust her members will rise to the measure of her high destination; and that they will not disdain, in the prosecution of it, to call on their fellow-Christians of Great Britain for such aid as it may be in their power to afford. The relative circumstances in which they are placed may not perhaps allow of that efficiency of co-operation which could not but prove mutually advantageous; but in every effort they make, they may rely on the cordial concurrence and ready pecuniary

aid of British Christians, so far as these could be usefully bestowed or properly accepted. And in any case they may count on the affectionate sympathy and fervent prayers of all who love their common Lord.

The foregoing narrative, with the observations which accompany it, present to us many instructive lessons.—We may learn, in the first place, a lesson of gratitude. We must acknowledge, in the peculiar protection which has been afforded to our own church, the mercies of Divine Providence. If the reign of Queen Mary had continued as long as that of her father or her successor; or if the Queen who came after her had been educated in the same principles; if the schemes of King James the Second, and of his son, had been conducted with more wisdom and discretion, it is probable that our Established Church had again been subjected to papal dominion, and we ourselves, if not universally Catholics by profession, yet in the situation of the Protestants in France. But these evils have been averted, not by human sagacity but by the direction of Him who putteth down one, and setteth up another.

But if we learn from the history of the French Church a lesson of gratitude, we may learn also a lesson of warning.—The light of the Gospel, although placed in a nation by the hand of Omnipotence, may by the same hand be removed. It becomes us then vigilantly to attend to the means of our own security; to take care that spiritual religion, the best bulwark of any church, be kept alive; that established forms do not degenerate into empty ceremonies; that our zeal be not so much to make converts to a party, as to the truth; and that we are not satisfied with dependence upon the riches or political power of an Establishment, which may in fact, in the end, only become the occasion of our decline and downfall. ‘Remember, therefore, how thou hast received, and

heard, and hold fast and repent. If thou shalt not watch, I will come upon thee as a thief, and thou shalt not know at what hour I will come upon thee.'

We are taught also by this history, not to calculate too much upon remote contingencies in human affairs. It has been a line of argument made use of in this present day, and employed against various institutions, which are allowed on all hands to be doing great good in the world, that the result of our proceedings may, in future generations, be productive of evil to our church. The history of the French Church teaches us, that other circumstances than those we apprehend may be the causes of ruin; that, if our efforts are directed to Christian ends, and are governed by Christian principles, we must leave distant events to Providence; and that in the meanwhile we must go on labouring in the path of duty whilst time is granted to us, and looking only to be found to have been faithful in the use of all our talents when our final account is given up. We may, for example, be well satisfied to aid one society which has distributed six millions of Bibles and Testaments in one hundred and forty languages, or another which has sent four hundred missionaries to preach the Gospel, or to instruct the heathen of twenty different languages, without looking to immeasurably remote evils, or shadows of evil, conjured up by the morbid apprehensions of the lukewarm and the timid. The word of God teaches us to work whilst it is called to-day, and, whilst we have the opportunity, to do good unto all men.

I would, in conclusion, urge upon all who are interested in the various objects to which I have drawn their attention, the duty of being prepared to forward them by all the means in their power. They may obtain at the publishers of this work information respecting the channels in which any funds they may wish to contribute to those objects (and funds are

what is chiefly wanting) may be advantageously applied.

But, above all human aid, I would again exhort the friends of religion earnestly and perseveringly to pray, that the Almighty would pour out his Holy Spirit upon the Protestant Church of France; that he may again raise it up, and make it what it once was,—a gem of glory in the Redeemer's crown, and the nursing mother of a numerous and holy people.

To the Editor of the Christian Observer.

THERE is often reason to complain, that modern commentators are too intent upon novelty and invention, and suffer old but important matters to become obsolete. Having lately had occasion to examine the genealogies of our Lord in the Gospels of St. Matthew and St. Luke, and the methods proposed for reconciling the apparent differences between them, I have been forcibly impressed with this remark. In the pursuit of this inquiry, I found nothing satisfactory, until I had recourse to writers, who, though frequently named, are too little read. Some passages, however, in Lightfoot and other authors to be mentioned hereafter, have removed most of the difficulties which at first appeared to be interwoven with this subject; and as these writers are not in the hands of every person, it has appeared to me that I shall not waste my time or trouble in drawing up a brief epitome of their most important suggestions.

In the time of Julius Africanus, who wrote during the early part of the third century, the differences between the genealogies had already become a matter of serious inquiry; the authentic records and national archives of the Jews had long before that time ceased to exist, and recourse could no longer be had to original documents. We have, in the Ecclesiastical History of Eusebius, a letter of Africanus, containing his opinion on this sub-

ject, and the mode in which he reconciled the genealogies; his hypothesis was generally adopted by the church in the following centuries. It is given by Africanus, as an account received by him from persons who were regarded as relatives of our Lord, and is founded on the position that both the Evangelists have given the genealogy of Joseph; Matthew the natural or true genealogy, and Luke the legal one, following the line of those who stood as legal fathers in succession.

The first objection that occurs on this hypothesis is, that it affords no account of the ancestry of the blessed Virgin, which was the real ancestry of our Lord. Jews, who perhaps considered pedigrees only in a particular point of view, and regarded not the order of natural generations, but merely looked for legal or putative successions, might be satisfied with such a scheme. But Christians expect to find a proof that our Lord was really of the seed of David: this, if the hypothesis of Africanus be admitted, cannot be obtained from these tables. Accordingly, some of the fathers have endeavoured to deduce this important fact from inferences; and it may be worth while to consider what these inferential proofs amount to.

1. Chrysostom, Cyril, and Isidore, conclude that the mother of our Lord was of the same family with Joseph, because it was not permitted to a Jewish heiress, to marry out of her own tribe and kindred; but there were exceptions which prevent our drawing any positive conclusion that is satisfactory from this circumstance. (See Levit. xxii. 12; Dr. Barrett, *prefat. ad Cod. Rescript. S. Matthæi*. p. 45.)

2. Others have inferred, that the blessed Virgin must have been, as well as Joseph, of the house and lineage of David, from the fact that she went up with her betrothed husband, although then great with child, to be taxed or registered in Bethlehem, where the family of

David resided. "Joseph went up with Mary his espoused wife, to be taxed in the city of David." Hence it seems to follow, that she was of the same lineage. Tertullian says, "*Christum intelligere debebis ex Davide deputatum carnali genere, ob Mariæ virginis censum.*" Ambrose says, "*Census tempore ascendit Joseph de domo et patriâ Davidis, ut profiteretur cum Mariâ. Quæ professionem desert ex eadem domo et patriâ, utique ejusdem tribûs se esse designat.*"

3. The terms of the annunciation, see Luke i. 32, appear to shew that the blessed Virgin was of the house of David. The angel announces to Mary, then betrothed to Joseph, that she shall, though still a virgin, bear a son, to whom shall be given *the throne of his father David*. Would not these expressions have immediately suggested in her mind, the inquiry, how David could be the father or progenitor of her son, had she herself been an alien to the family of David? These expressions, used on such an occasion, seem plainly to imply, that the blessed Virgin was herself descended from the royal stem.

So much for the inferential proofs, that the mother of Christ was of the house of David, admitting that both the genealogies relate to Joseph: but, after all, it must be allowed, that this supposition is a very improbable one. That both the Evangelists should have confined themselves to the genealogy of Joseph, and which in reality was not that of our Lord, would be a thing very difficult to account for, and can only be received on strong and unsuspected evidence: now the fact is, that such evidence does not exist for it. The statement of Africanus was only received during an *uncritical* age; and it has been rejected by modern times, not merely from a dislike to the consequences, but from the witnesses not being entitled to belief. Relatives of our Lord according to the flesh, if such

there were in the time of Africanus, might indeed claim some regard; but who knows that the informants of this compiler had any fair pretensions to such a title? Africanus indeed so terms them; but he immediately calls in question their credentials. "They relate as follows: ἡ φανησιῶντες. ἡ ἐκδιδάσκοντες—either pretending to know more than they really knew, or having obtained correct information"—however, in this instance, he says "they tell the truth." It is evident that Africanus believed their account, because it afforded him what he thought a satisfactory solution of difficulties; and not at all by reason of the credit of the narrators. Then, as to the explanation itself, there are in it, when narrowly examined, the strongest reasons for concluding the whole to be a forgery. A complex and intricate scheme of intermarriages is adduced, some of them contrary to the Jewish ordinances, in order to account for the double genealogy of Joseph. In addition to all this, we have a story respecting the birth and education of Herod, which is contradictory to Josephus, and seems altogether so apocryphal as to throw discredit on the whole narrative with which it is connected. On the whole, it appears, that Africanus was imposed upon, and that those who have followed him have in this instance been wanting in circumspection.

Most modern writers have accounted for the discrepancies between the genealogies in a different way. They suppose that Matthew has delivered the pedigree of Joseph, who, though not the father, stood, in the opinions and legal customs* of the Jews, in the relation of father to our Lord; and they understand the genealogy given by Luke to be that of the Virgin Mary, supposed to be the

* On this subject Lightfoot has some important observations. It is also ably considered in a work entitled, "The Genealogies of our Lord and Saviour Jesus Christ, as recorded by St. Matthew and St. Luke, critically examined, &c. by Edw. Yardley, B. D. London, 1739."

daughter of Heli, whose name stands second in the series; her name being omitted, because those of women were never inserted in the Jewish genealogies. This opinion is maintained, among other learned writers, by Lightfoot: and I shall now cite his comment upon this genealogy, which begins by stating Jesus to have been the Son (as it was supposed, or as the law accounted him) of Joseph, of Heli, of Matthat, &c....of Adam, of God. "There is not the least cause or necessity for having recourse to imaginary relationships and intermarriages, in order to remove difficulties from this part of Scripture, where in fact there exists no difficulty at all: for, in the first place, it is not Joseph who is here termed the son of Heli, but Jesus. The word Jesus, or Ἰησοῦς—filius, (not ἱουῦ filii) is to be understood, and in the mind of the reader to be supplied before each turn in the series of this genealogy, as follows: Jesus, filius Josephi (ut existimabatur,) filius Heli, filius Matthat; and at last filius Adami, filius Dei. For it was not the purpose of the Evangelist, either to deduce the genealogy of Joseph from Adam, or to declare Adam to be the Son of God: this indeed would appear not only harsh and abrupt, but, in the present connexion, unnatural, and almost blasphemous. For after Luke had just informed us, in verse 22, that a voice from heaven had proclaimed *Jesus* to be the Son of God, is it to be supposed that the *same writer* would have chosen immediately to pronounce *Adam* to be the Son of God? The context itself plainly shews what the Evangelist proposed to himself in inserting this genealogy; namely, that he might prove that that *Jesus* who had received a testimony from God in heaven, 'This is my Son,' was the same who had been promised to Adam from the seed of the woman. He accordingly drew out his genealogy by the female; namely, by his mother the daughter of Heli, con-

tinuing this as far as Adam, to whom the promise was given. Now this being remarked concerning the last link in the genealogical chain, it will be more sufficiently evident from this last, in what sense the first is to be understood; namely, that *Jesus, and not Joseph, is called the son of Heli*, as Jesus, and not Adam, is the Son of God. And so likewise in every intervening link we must understand, 'Jesus was the son of Matthat, he was the son of Levi, he was the son of Melchi' and so of the rest.

"And the construction of this genealogy exactly coincides with that of Moses, in Genesis xxxvi. 2. If you render the words '*Abolibamah beth Anah, both Zibeon*,' by Abolibamah filia Anæ, filia Zibeon; that is, Abolibamah, daughter of Anah, *which was* the daughter of Zibeon, (as the genealogy in St. Luke has commonly been understood,) you make Anah to have been a female, whereas this Anah was in reality a man, and the father of Abolibamah. (see ver. 24, 25.)

"Secondly, even if it were allowed that Joseph is here called the son of Heli, which is by no means granted, still there would then be no solecism in the case, since Joseph, as the husband of Mary, the daughter of Heli, would stand, in a legal sense, in the relation of son to Heli.

"In 2 Hieros, Chagigah, fol. 77, 4, mention is made of a certain religious person, who in a vision beheld the punishments of the condemned. Among other expressions, the following remarkable ones occur: 'He saw Mary the daughter of Heli in the shades;' Rabbi Lazar bar Josah says, 'Hanged up by her breasts;' Rabbi Josah bar Haninah says, 'A bar of the gate of hell was fastened upon her ears.' If there is any meaning in these words, (and I believe that there is a very clear one,) it agrees with the testimony of the Evangelists, in so far as to declare that Mary was the daughter of Heli; and who will not suspect the remainder to be said, in order

to throw insult on the blessed Virgin, who under the name of Sarda, is not unfrequently the object of contumely?*

Thus far Lightfoot; and I think his remarks under the first head are quite sufficient to prove that the construction of St. Luke's genealogy of our Lord is in style and manner similar to that of Abolibamah in the passage above cited from Genesis; which passage is in itself a proof that such a method of construction was not foreign to the customs of the Hebrew genealogists.

The Abolibamah mentioned in the preceding passage, was one of Esau's wives; she is said in the genealogy alluded to, to have been "the daughter of Anah, the daughter of Zibeon the Hivite." It appears from verse 24 of the same chapter, that Anah was a man, and the son of Zibeon, and therefore the word daughter must of necessity be referred in both places to Abolibamah; and the construction is this: "Abolibamah was the daughter of Anah, (she was) the daughter of Zibeon." Exactly similar is supposed to be the genealogy of our Lord in St. Luke. "Jesus was the son (accord^g to putation of legal descent) of Joseph; (he was) the son of Heli; (he was) the son of Matthat, &c.; (he was) the son of Adam; (he was) the son of God."

As this is proved to be a mode of expressing the series of a genealogy in use among the Hebrews, we are at liberty to presume it to be the one adopted in this place by St. Luke, if only the context agrees with that supposition; and surely Lightfoot has proved this by the remarks above cited. It is very unlikely that the Evangelist, immediately after saying that a voice from Heaven had proclaimed Jesus to be the Son of God, should choose

* Lightfoot, *Horæ Hebraicæ in Evangelium Lucæ*, ad cap. 3. v. 23—27. p. 504, tom. 2, *Opera* in edit. Rotterod. 1636. I have translated from the Latin edition, where this passage is given much more fully than in the English.

to embarrass his readers, by styling Adam the son of God, in a different sense, and in one remote from the common use of words. I say it is particularly improbable, that he should choose to go out of his way, in order to select expressions unusual, and strained aside from the common meaning, (though not altogether unauthorized) especially when his doing so would have no other effect than to lessen the force of that expression which had been so emphatically pronounced by the miraculous Voice. Now this improbable supposition is quite unnecessary, since it has been satisfactorily shewn, that there is another way of reading the genealogy, which is clear of every such difficulty.

But what is gained if it is allowed that the construction of this genealogy is such as Lightfoot, and as Usher before him supposed it to be? It will follow that it is the genealogy of our Lord, by his mother, the blessed Virgin, up to Adam, to whom an Avenger, of the seed of the woman was first promised. This inference may be collected from the following circumstances:—In the first place the words (*ὡς εὐομίζετο*)—"as was reputed," must refer either to the first link in the genealogical chain merely, or they must refer to all. They do not refer to all, because it never could be St. Luke's intention to style our Lord the *putative* Son of God. Therefore these expressions belong only to the first link; namely, to Joseph; and Christ is termed the *real descendants* of Heli, which he could only be through his mother. Secondly, Joseph was not the son of Heli, because he was begotten, as St. Matthew has informed us, by Jacob. Therefore our Lord must have been the son, or offspring of Heli, through his mother.

Such are the inferences which the internal evidence of the case, or the analysis of this genealogy itself, presents to our consideration. Even if we do not adopt the conclusion, that the scheme of generations is

contrived according to the method of which an example has been cited from Genesis, it will still be most probable that St. Luke has given us the ancestry of Mary, and that on account of the anomalous appearance which the name of a female would present in a Jewish pedigree, that of her husband has been substituted in the first place for her own, with a distinguishing expression.

As for external and independent evidence on this subject, we can hardly expect to find any, considering the speedy destruction of the Jewish state, and the consequent confusion or obliteration of the memorials of families. Perhaps more remains than might be expected. The following hints appear to me chiefly deserving of consideration under this head.

1. There was a tradition very prevalent in the primitive ages of the church, that the parents of the blessed Virgin were named Joachim and Anna. This appears to have been founded on the testimony of the Apocryphal Gospels, which, though uncanonical and even full of false and absurd inventions, are, on account of their antiquity, regarded as authorities of some importance. The tradition was generally received by the fathers, as it has been by modern writers of great learning, particularly the elder Vossius, Mill, and Barrett. These writers, as we must further observe, consider it as a confirmation of the opinion above stated, refuting St. Luke's genealogy, and the relation of Heli to our Lord. They observe that the names of Eliakim and Joachim were not only equivalent in Hebrew, but are known to have been not unfrequently interchanged for each other among the Jews; the same person having been called, on different occasions, by either, and it would appear that they were used almost indifferently, as two forms of the same appellation.* Again;

* Nomina enim Eliakim et Joachim, tanquam synonyma permutari, satis docet non modo commutatio nominis Joa-

Vossius supposes, with great probability, that Eli is a contracted or abbreviated form of Eliakim. On this subject he makes the following remark: "Eli esse ex Eliakim, verisimile facit, quod in cunctis pene gentibus, et olim, et hodie, studere soliant priorum nominum brevitati; nisi personæ admodum forent illustres. Sic Herodes rex, qui dictus Ἀντίπατρος, is dum privatus foret, Ἀντίπαῦς orabatur. Etiam ex Κλεοφίλος, secēre Κλεοφᾶς; ex Επαφροδίτος, Επαφράς."

These considerations are strongly confirmed by the Rabbinical author cited by Lightfoot in the passage before inserted; where it appears evident that Mary is termed expressly the daughter of Eli, or Heli.

2. A passage has been cited from Justin Martyr's Dialogue with Trypho, which plainly indicates that this Father regarded the genealogy in St. Luke, as that of our Lord through his mother the blessed Virgin. Now if we consider that Justin was a native of Palestine; that he was a man very inquisitive and learned; that he lived very soon after the apostolic age, when the memory of the events recorded in the New Testament was yet recent; that during most of his life he was contemporary with Polycarp, the friend and disciple of St. John, and that these two excellent men were together for many years principal leaders of the Christian Church; we can hardly persuade ourselves that any considerable innovation in doctrine, or any great mistake in a prominent point of evangelical history, could be introduced at this period, and especially by such a person as Justin. This, if allowed, will lead to important consequences, inasmuch as Justin is a strenuous maintainer

of the Divinity and incarnation of our Lord, and seems in a singular manner to have anticipated, and in his replies to his Jewish disputant to have refuted, all the principal objections which have been urged by the Socinians of latter times. However, not to wander from the particular point at present under consideration, I shall merely extract the passage from Justin, in which he alludes to the genealogy, and with it bring these observations to an end, leaving the reader to adopt what opinion he prefers on the application of the passage.

"Christ has revealed to us," he says, "all those things which we have learnt from the Scriptures, through his grace: that he, the first-begotten Son of God, before all creatures, before the patriarchs; afterwards becoming incarnate by the Virgin, who was of their race, even endured to be born as a man destitute of external beauty and honour, and capable of suffering; wherefore in his conversations when he discoursed concerning his *future sufferings*, he said that it behoved the Son of Man to suffer many things, and to be rebuked by the Pharisees and Scribes, and to be crucified, and to rise on the third day. He termed himself the Son of Man, either on account of his birth by the Virgin, who was, as I have said, from the race of David, and Jacob, and Isaac, and Abraham: or on account of Abraham (perhaps we should read Adam) being the father of *those enumerated as the ancestors* of Mary: for we know it to be customary to term those who have begotten daughters, the fathers of the children which are born to their daughters."*

* *cin. regis, filii Josiæ in Eliacim, 2 Reg. xxiii. 34; sed et collatio Vulgatæ Versionis Latine cum Græco textu Libri Judith, cap. iv. Nam qui tribus illic in locis Græcè dicitur Joacim, Latine vocatur Eliacim, et sic cap. 15.* Millii Prolegom. Yardley on the genealogies, &c.

* Justin Dialog. 6 Triphone, 327. Dr. Barrett suggests that there is in this last sentence, a particular allusion to Heli as the father of Mary, and therefore termed the father of Christ. See Barrett. Cod. Rescript Matthæi. Prolegom. p. 42. He supposes with great probability, that by *those enumerated as the ancestors of Mary*, Justin Martyr meant the names in the genealogy given by St. Luke.

FAMILY SERMONS.—No. CXCVIII.

Mark xiii. 37. *And what I say unto you, I say unto all, Watch.*

OUR Lord, in this chapter, was foretelling the destruction of Jerusalem, and pointing out the signs and afflictions which should go before, and accompany that calamity. In order that they might be prepared for the fearful occurrences about to ensue, he especially urges upon his disciples, the duty of constant watchfulness; and this in terms which most aptly apply to all mankind, in reference to a far more important and awful event, the coming of the Son of Man at the last day to judge the world. "Of that day and that hour, knoweth no man;" therefore, "take ye heed, watch and pray, for ye know not when the time is:" "what I say unto you, I say unto all, Watch." We are not to be inquisitively curious to find out the date of the end of the world; God has not revealed it; and prophecy itself has cast a veil around it which cannot be penetrated by our dim conjectures; but the event itself is certain, and requires on our part constant vigilance, that we may be prepared for it. Indeed, the whole of the Christian life is an exercise of watchfulness; which is a duty incessantly and most urgently impressed upon us in Scripture. It may be arduous, and by no means agreeable to our natural love of ease and self-indulgence; but it is not the less commanded; and when we become really anxious respecting our salvation, we must and shall earnestly endeavour to practise it: and in so doing we shall find our safety and our happiness equally united; for to neglect it is to expose ourselves to certain destruction.

In order to assist our minds in gaining right views of the duty of Christian watchfulness, and to impress its importance upon our hearts, we shall make the following inquiries: first, who are commanded

to watch; next when they are to watch; thirdly, why they are to watch; and lastly, how they are to watch: and may the Holy Spirit give us so to feel the necessity of this great Christian duty, that if we have never yet practised it, we may begin now; and that if we are already familiar with it, we may estimate its importance anew, and perform it henceforth with greater care and humility and with more fervent prayer than we have ever yet done.

I. Who are commanded to watch?

—Our Lord leaves us no room to doubt on this point; for he says, "What I say unto you, I say unto all." The command is universal: the young must watch amidst the snares of youth; the adult amidst the busy scenes of manhood; the aged amidst the cares and infirmities of age; the rich man because he is exposed to the dangers of wealth; the poor because he is assailed by the temptations of poverty; the timid and feeble Christian, lest he be overtaken by despondency; the bold lest he fall into presumption; the inexperienced, that he do not mistake the way; and the advanced that he do not wander from it. Should any one imagine that he is exempted from the necessity of watchfulness, that his repentance has been so deep, his faith so firm, his progress in holiness so decided, his spiritual enjoyments so vivid, that he no longer needs to be addressed in the language of precaution, he of all men most requires it: let him that thus "thinketh he standeth take heed lest he fall." If even the great Apostle of the Gentiles, after his miraculous conversion and his eminent advances in the Christian life, after his toils and perils in the service of his Redeemer, after supernatural gifts and manifestations, such as in the present age we are not to expect, found it necessary to be constantly impressing on his own mind as well as on his less established converts, the duty of vigilance; if he could humbly say, "I

keep under my body, and bring it into subjection, lest that by any means, when I have preached to others, I myself should be a cast-away," which of us may safely think that we need less caution of spirit; which of us may venture to neglect any of those merciful assistances in our Christian course which were intended at once to remind us of our frailty, and to lead us to an Almighty arm for strength and support?

II. The duty being thus shewn to be universal in its application, we inquire, secondly, when it is to be put in practice.—Some commands refer chiefly to select times and seasons: they rise with the occasion, and with the occasion expire. But not so the duty of watchfulness: it applies to all times, and under all circumstances. We are travelling through a world of snares and dangers, and must not relax our vigilance till we have arrived at the end of our journey. The first moment of fancied security may be that which our spiritual enemy may select to effect our destruction. We must watch so long as any possibility of danger exists; till the world has ceased to spread its snares; till our own hearts are no longer capable of temptation to evil; till the last enemy is slain; till the final victory is won; in short, till we have escaped from this preparatory scene to a world of eternal safety and repose. "Watch ye," says our Saviour, "and pray always;" not merely in moments of peculiar difficulty; not merely in the stated exercises of devotion and self-examination; but "always;" at home and abroad; in the secrecy of retirement, and the public walks of life; from the first waking thought in the morning, to the last conscious thought at night; not indeed always expressly or directly—this would be impracticable amidst the various occupations of life—but habitually, and with a fixed purpose of taking heed to our ways, so that when we are not at the moment thinking of the command, our heart, and lip, and

life may still be under its settled and powerful influence.

III. Our next inquiry is, *Why* we are to watch.—If the duty appear difficult, it is equally important, and it concerns us most seriously to attend to it. Our merciful Father in heaven lays upon us no obligation which it is not for our own highest interest to perform. Our repentance, our tears, our self-denial, our sacrifice of our corrupt will and evil tempers, are not commanded in order to appease a stern and vindictive being who delights in human mortification and misery; but because they become us as offenders against the Divine Majesty, and as creatures in a state of probation and responsibility; because they are connected with our spiritual advancement,—our growth in faith and holiness, in peace and joy; and because without them we must every moment fall into those snares and temptations which would cause our eternal ruin.

The necessity of watchfulness will strikingly appear from two considerations; first, the infinite importance of the stake at issue; and, secondly, from the danger of losing it.

1. And what, in the first place, is the stake at issue? Is it some temporal good, something valuable to us only as inhabitants of the present world? If it were so, then we should little need to be thus earnestly exhorted to watchfulness, for in the concerns of this life how anxious are men accustomed to be; how incessantly do they meditate, and contrive, and toil, for a comparatively small portion of worldly affluence, or some other object that presents itself as worthy of their cares and ambition! The Apostle in speaking of the watchfulness and self-government of the Olympic candidate, says, "Now they do it to obtain a corruptible crown;" how much more earnest then, he infers, should be the vigilance of those who seek for the inestimably higher prize of "an in-

corruptible crown," "a crown of glory that fadeth not away." In the case of the disciples, whom our Lord was addressing in the chapter before us, in immediate reference to the destruction of Jerusalem, we see the importance of watchfulness; a fierce invading army, it was predicted, should besiege the city in which they dwelt; destruction was to overtake that devoted place; their only hope of escape was by timely vigilance; by keeping in constant remembrance the warning prophecy which had been given them, and preparing for their escape at the first moment of alarm. And is watchfulness less necessary in reference to an infinitely more awful day; that day when our eternal condition shall be irrevocably decided, and when we shall receive the award either of never-ending happiness or never-ending misery? Yet, while men will watch with sleepless vigilance where their worldly interest is concerned; how little do they think of devoting their attention to making their calling and election sure; to obtaining the pardon of their sins freely offered to them in virtue of the obedience unto death of Christ; to enjoying true peace of conscience, grounded on faith in the Saviour, and acceptance with God through him; to walking in the light of God's countenance upon earth, regenerated, sanctified, and supported by his Holy Spirit, and at length to becoming partakers of his everlasting glory in heaven! But, surely, if any thing be worth an effort or a wish, it is to secure blessings like these, in comparison with which all earthly pursuits are less than nothing and vanity.

2. But, secondly, the necessity of watchfulness will appear, not only from the magnitude of the stake at issue, but from the danger of losing it.—The prize of eternal glory, though freely bestowed, not on account of human merit, but as the gift of God through Jesus Christ, is not the reward of the careless, the indifferent, the Christian merely

in name and profession. We have a race which we must run; a warfare which we must wage; and watchfulness is needful that we lose not the prize. Consider the dangers which assail us in our path to heaven. Have we not at all times an enemy who goeth about like a roaring lion seeking whom he may devour; and ought we not therefore to be vigilantly on our guard against his devices? Does not the world also present its ever-varying temptations; and, what is worse than all, are not our own hearts treacherous and prone to evil; so that if no other danger were nigh, we should still be in constant peril from our innate corruptions? But there is yet another reason for watchfulness, which is particularly dwelt upon by our Lord in the chapter before us, and in various other places; namely, the uncertainty of the time of the day of judgment, or, what in our own particular case, amounts to the same, of the hour of our death. "Take ye heed," says he, "watch and pray, for ye know not when the time is. For the son of man is as a man taking a far journey, who left his house, and gave authority to his servants, and to every man his work, and commanded the porter to watch. Watch ye, therefore, for ye know not when the master of the house cometh; at even, or at midnight, or at the cock-crowing, or in the morning; lest coming suddenly he find you sleeping." In the corresponding chapter in St. Matthew, our Lord dwells upon this point still more largely. "As the days of Noe," says he, "so shall also the coming of the Son of man be. For, as in the days that were before the flood, they were eating and drinking, marrying, and giving in marriage, until the day that Noe entered into the ark, and knew not till the flood came and took them all away, so also shall the coming of the Son of man be." Our Lord further illustrates the subject by the comparison of a man who would have

been upon his guard, had he known at what hour the thief would have broken into his house; and again by the comparison of a servant, whose lord had left him in a responsible station, while he went on a journey, but who, not knowing the hour of his return, abuses his confidence, till "the Lord of that servant cometh in a day when he looketh not for him, and in an hour that he is not aware of, and shall cut him asunder, and appoint him his portion with the hypocrites." What striking representations are these of our present condition, and how forcibly should they urge us to the great duty of constant watchfulness!

IV. The necessity of watchfulness being thus proved, we proceed, in the last place, to give some directions for the due discharge of the duty, in reply to the inquiry, How must we watch?—We must watch then as feeling the great importance of circumspection; but not to the neglect of other means of spiritual stability. Sensible of our own weakness, to watchfulness we must unite constant prayer for the blessing of God, who alone can grant us good desires, or holy resolutions, or an obedient life. By his arm must we be supported; and looking up to him we cannot fall. We must further diligently study his word, that we may know what are our dangers, and how we may obtain deliverance from them. We must exercise self-examination, in order to learn what are those particular sins and infirmities to which we are most strongly inclined, and where we are most likely to be overtaken by temptation. If a traveller had frequently mistaken his way at a particular part of his journey, where the track was more than usually intricate; or if he knew by fatal experience some dangerous spot where he had often been attacked by robbers and been plundered of his property, and with difficulty escaped with his life; how watchful would he be not to ven-

ture unnecessarily near the scene of peril, or if he had occasion to pass it, not to be off his guard at the moment of danger. And thus should the Christian traveller watch in reference to the sins that most easily beset him. He should be especially prepared against the particular temptations most incidental to his age, his natural disposition, and his station in society. He should place, as it were, a barrier at every inlet to evil. He must shut his ears to all unchristian and corrupting conversation; he must pray that God would turn away his eyes from beholding vanity; he must shun the book, the scene, or the company which would cause him to err from the path of holiness and obedience to God. And while he thus watches against the entrance of the enemy from without, he must guard, if possible, with still greater vigilance against the enemy within. He must "keep his heart with all diligence, for out of it are the issues of life." True conversion of the heart to God, is the necessary foundation of all Christian virtues. He must also guard his lips that they corrupt not both himself and others; according to the holy resolution of the Psalmist, "I will take heed to my ways, that I sin not with my tongue;" "I am purposed that my mouth shall not transgress." He must put a constant guard also upon his actions, remembering ever, "Thou, O God, seest me;" "Thou compasses my path and my lying down, and art acquainted with all my ways." And especially he must cultivate habitual communion with God. He must be strong in the strength of his Saviour, animated by his love, guided by his example, and sanctified by his Spirit. Thus will he be found habitually prepared for death, and judgment, and eternity: the Son of man, come when he may, will find him waiting for his advent, and will welcome him with those blessed words, "Well done, good and faithful servant, enter thou into the joy of thy Lord."

To the Editor of the Christian Observer.

I BEG to offer a remark or two upon the criticism of your correspondent G. K., in your last Number, on Ephes. i. ii.

There can be no doubt that the paragraph begins as he states, at the fifteenth verse of the first chapter, and ends with the tenth of the second. The argument of the Apostle sufficiently establishes this point; and in Knapp's edition of the New Testament, (ed. 3, published at Halle, 1824,) it is so distinguished from the context. But I cannot think that either the import of the paragraph or the construction of the twentieth verse favours the view which he has taken of the passage.

With regard to the latter, it may be urged, that the aorist indicative *ἐκάθισεν* is used for the participle *καθίσας* by an idiom of the Hebrew language, which not unfrequently expresses by a participle and verb, the sense of two participles—thus, in 1 Sam. ii. 5, we have *שָׂאוֹל וְיָעַל מוֹרָד* properly rendered in our version: "He bringeth down to the grave, and bringeth up."

A construction not unlike this is used in the Epistle to the Hebrews, viii. 10: *δίδους νόμους μου εἰς τὴν διάνοιαν αὐτῶν, καὶ ἐπὶ καρδίας αὐτῶν ἐπιγράφω αὐτούς* where the Apostle deviates from the original passage in Jeremiah. Probably an attentive examination of his writings would supply further instances of this peculiarity of idiom.

The import of the passage I take to be as follows. Having expressed his earnest desire that the Ephesian Church might be led to a still greater acquaintance with the riches of the Gospel and power of God than they had hitherto experienced, the Apostle adduces a twofold illustration of that power; namely, the resurrection of Christ from the grave, and the spiritual resurrection of believers

from a death in trespasses and sins. Upon each of these thoughts he dilates in his usual manner, seeming for a while to break the thread of his argument; but he returns to it after he has given vent to the warmth of his feelings, and embodied those vivid conceptions of the grace and goodness of God which the subject had suggested to his mind. Thus, in the 20th verse, having occasion to allude to the resurrection of Christ, he pursues and expatiates upon the glorious subject, describing in glowing terms the consequences of that great event, the mention of which, though not essentially necessary, could not fail to impart a greater degree of force to his illustration: this and the succeeding verses are therefore to be considered rather as an amplification than a parenthesis. In the beginning of the second chapter he returns to his subject, intending to advert to the change which *they* had undergone, as a further instance of the power of God. Struck, however, with the thought, that this although a surprising proof of the point in question, fell far below the reality, inasmuch as they all, both Jews and Gentiles, had been children of wrath, he again diverges from his immediate topic, and enlarges upon it in such a manner as to take in the whole of the case. When, therefore, he returns to his argument in the fifth verse, he adopts the pronoun of the *first* instead of the second person, intending thereby to include both Jews and Gentiles in his remark *καὶ ὄντας ἡμᾶς νεκροὺς τοῖς παραπτώμασι συνεζωοποίησε τῷ Χριστῷ*. I cannot therefore but think that our translators are correct in pointing out a connexion between the first and fifth verses, and that, if any alteration be required, it is only that the compound verb should have been supplied, instead of the simple, in order to mark it with still greater precision.

A. O.

Miscellaneous.

To the Editor of the Christian Observer.

I BEG leave to lay before your readers, as illustrative of the practices of the papal kingdoms, a series of detached extracts from a work entitled "*Rome in the Nineteenth Century*," and which well deserves the attention of Protestant readers. Its writer tells, it is true, a thousand-times-repeated tale; but it is here related with considerable spirit and graphic effect. I wish it could be added, that the work merited the far higher commendation of describing the mummeries and superstitions of that corrupt church, with feelings of compassion and sorrow. But this is not the case. There is throughout its pages too much of the spirit of irony and satire; and in some passages, the reader is offended with indications of levity inconsistent with the profession of a purer faith; and, I regret to add, not entirely suitable to the station and sex of the writer. With these large deductions from her claims to unreserved approbation, Miss — has still made an honourable addition to the elegant literature of her country. As a traveller and an observer, wandering among the basilicæ, galleries, and ruins of Italy, she creates and sustains an interest far superior to that produced by Mr. Forsyth and Mr. Eustace; and her exposures of ecclesiastical imbecility, profaneness, and fraud, are a complete refutation of the last-named gentleman's indirect apologies for his church. The following passages appear to me among those most likely to interest and inform your readers.

J.

"Rome, 1817—18.

"In our impatience to secure places for the first Miserere in the Sistine chapel, we went at three o'clock, and sat waiting nearly an hour and half before the service commenced. Even at that hour however, the gentlemen had diffi-

culty enough in finding standing room; so great was the pressure in the confined space allotted to them. Many were unable to get in from want of room; and many were turned back, from going in boots or trowsers, instead of silk stockings; for no man may attend this service of religion and penitence, unless he be dressed as if going to a ball; and if he has any description of military uniform, it is highly expedient for him to wear it. When at last the service did commence, nothing could exceed my disappointment. It was in no degree superior to the most ordinary chant of a Catholic church; and, finding nothing in it to occupy me, I amused myself with watching the ill-concealed drowsiness of many of the cardinals, who, having just risen from dinner, seemed to have the greatest difficulty in refraining from taking their customary *siesta*.— Though broad day-light there was a row of candles of *mourning* wax, (of a dark brown, or purple colour,) ranged upon the top of our grate; the utility of which was not very apparent; as they were extinguished before it grew dark. There were also fifteen similar mourning candles erected on high beside the altar; which, I was given to understand, represented the Apostles and the three Maries, rising gradually in height to the central one, which was the Virgin. As the service proceeded, they were put out one by one, to typify the falling off of the Apostles in the hour of trial; so that at last they were all extinguished, except the Virgin Mary, who was not under the altar. The shadows of evening had now closed in; and we should have been left almost in total darkness, but for the dull red glare which proceeded from the hidden lights of the unseen choristers, and which, mingling with the deepening twilight, produced a most melancholy gloom.

After a deep and most impressive pause of silence, the solemn Miserere commenced ; and never by mortal ear was heard a strain of such powerful, such heart-moving pathos. The accordant tones of a hundred human voices—and one which seemed more than human—ascended together to heaven for mercy to mankind—for pardon to a guilty and sinning world. It had nothing in it of this earth—nothing that breathed the ordinary feelings of our nature. It seemed as if every sense and power had been concentrated into that plaintive expression of lamentation, of deep suffering and supplication, which possessed the soul. It was the strain that disembodied spirits might have used, who had just passed the boundaries of death ; and sought release from the mysterious weight of woe, and the tremblings of mortal agony that they had suffered in the passage of the grave. It was the music of another state of being. It lasted till the shadows of evening fell deeper, and the red dusky glare, as it issued stronger from the concealed recess whence the singing proceeded, shed a partial, but strong, light upon the figures near it. It ceased : a priest with a light moved across the chapel, and carried a book to the officiating cardinal, who read a few words in an awful and impressive tone. Then, again, the light disappeared ; and the last, the most entrancing, harmony arose, in a strain that might have moved heaven itself—a deeper, more pathetic sound of lamentation than mortal voices ever breathed. Its effect upon the minds of those who heard it was almost too all-powerful to be borne, and never—never can be forgotten. One gentleman fainted, and was carried out ; and many of the ladies near me were in agitation even more distressing, which they vainly struggled to suppress. It was the music of Allegri ; but the composition, however fine, is nothing without the voices which perform it here. It is only the sing-

ers of the papal chapel who can execute the Miserere. It has been tried by the best singers in Germany, and totally failed of effect. There is never any accompaniment ; though at times the solemn swell of the softened organ seemed to blend with their voices. This music is more wonderful, and its effect more powerful, than any thing I could have conceived. At its termination, some loud strokes, that reverberated through the chapel, and are intended, I was told, to represent the vail of The Temple being rent in twain, closed the service."

"On the morning of Good Friday we resumed our labours by going to the Sistine chapel. About ten o'clock the pope appeared ; and after a long service, the crucifix over the altar, which had been covered up all the week with a violet or purple-coloured cloth, (which is the mourning of crosses and cardinals here,) was uncovered. This is called the discovery of the cross ; and then, after a great deal of fuss and mummery, it is laid on a napkin on a stand before the altar, and after some chanting, and much loss of time, the pope comes to it, kneels to it, prays, or seems to pray, over it, and goes away ; and all the cardinals come, one by one and do the same. And this is called the Adoration of the Cross. Then they all set off upon the usual procession to the Paulina chapel ; the only difference being, that the pope walks without any canopy over him, and uncovered. The doors of the Paulina chapel were closed upon them, and what they did there I do not know ; only I understand, their business was to take up the Host which they had deposited in the sepulchre yesterday. Certain it is, they came back just as they went, except that the pope wore his mitre. As soon as this was over, without waiting for the long mass which was to follow, I went to the service of the *Tre Ore*, the three hours of agony of Christ upon the cross, which lasts from twelve to three. It is a complete

drama ; and is performed in several churches. I attended it in S. Andrea delle Fratte, which, before I arrived, was crowded almost to suffocation ; but a chair, in a commodious situation, and a soldier to guard it, had been kept for me by the attention of the priests, who had been apprised of my coming. The upper part of the church was arranged like a theatre, with painted trees, and pasteboard rocks and thickets, representing Mount Calvary. A little way two Roman centurions, large as life, dressed in military uniforms, and mounted on pasteboard horses, were flourishing their pasteboard swords. Higher up on the Mount, on three crucifixes were nailed the figures of Christ and the two thieves ; so correctly imitating life, or rather death, that I took it for wax-work. Catholics say, Christ spoke seven times upon the cross, and at every saying a dagger entered the heart of the Virgin, who is therefore painted with seven daggers sticking in her breast, and adored as '*Nostra Signora de' sette dolori*'—Our Lady of the seven sorrows. The service of the *Tre Ore* is, therefore, divided into seven acts ; between each of which there is a hymn. In every act, one of the seven set dissertations upon the "*sette parole*" of Christ is read, or begun to be read, by a priest, who goes on until his lecture is interrupted by the preacher ; who breaks in upon it at whatever part he pleased with a sermon (as they call it,) or rather a tirade, of his own, which seems to be extempore, but I am told is previously learnt by rote. A fat Dominican filled the pulpit on this occasion. He opened his seven sermons by a preparatory exhortation, inviting us to come to listen to the last accents of Christ to witness his dying agonies. Then he burst forth into a string of apostrophes to Christ on the cross, being an incessant repetition of interjections and vocations, interlarded with a few metaphors, most of which I hold to be perfect-

ly untranslatable. The following, which I took down verbatim from his mouth, were uttered without the smallest interruption or pause :—
 'O my Jesus ! O most beloved Jesus ! O brother Jesus ! Most beloved brother ! O Jesus of my heart ! O most suffering Jesus ! O Jesus afflicted ! O Jesus crowned with thorns ! O dear Jesus ! O my Jesus ! O most sweet Jesus ! O most sorrowful Jesus ! O most benign Jesus ! O our beloved Jesus ! whose burning love, the waters of so much cruelty and tribulation could not extinguish !'—During his last discourse which, in vehement emphasis, ejaculation, and gesticulation, far exceeded the six preceding ones, he continually importuned Christ for one sign, one look...then he said he had given him one look full of mercy...and he asked for another...At length the discourse was drawn out to the right instant of time—the three hours were expiring—'*Ecco il momento !*' he cried, and every body sunk prostrate on the ground in tears ; and sobs, and groans, and cries, and one loud burst of agony filled the church. I believe mine was the only dry eye in the church except the priest's. The sobs of the soldier, who leaned on his firelock behind my chair, made me look round, and I saw the big tear rolling down his rugged cheeks.—At length the preacher cried, 'Here they come—the holy men—to bear the body of our Redeemer to the sepulchre ;' and from the side of the scene issued forth a band of friars clad in black, and white scarfs tied across them, and, gradually climbing Mount Calvary by a winding path amongst the rocks and bushes, reached the foot of the cross, unmolested by the paper centurions. But when they began to unnail the body, it is utterly impossible to describe the shrieks, and cries, and clamours of grief, that burst from the people. At the unloosening of every nail, they were renewed with fresh vehemence ; and the sobs and tears

of the men were almost as copious as those of the women. Five prayers, separately addressed to the five wounds of Christ—first, the wound in the left foot; then that of the right foot; and so of the two hands, and, lastly, of the side, were next repeated. They were nearly the same, and all began, *Vi adoro, piaga santissima*—(I adore you, most holy wound.) The body of Christ being laid on a bier, decked with artificial flowers, and covered with a transparent veil, was brought down Mount Calvary by the holy men, as the preacher called them, who deposited it on the front of the stage; where all the people thronged to kiss the toe through the veil, and weep over it. I was conducted round to it, along with some Italian ladies of my acquaintance, through a private passage, by one of the civil priests, and so escaped the crowd. Upon close inspection, I found that the body was made of pasteboard, extremely well painted for effect; it had real hair on the head, and it was so well executed, that even when closely viewed, it was marked with the agony of nature and seemed to have recently expired. The congregation consisted of all ranks, from the prince to the beggar, but there was a preponderance of the higher classes. Some ladies of the first rank in Rome were beside me; and they were in agitation the most excessive."

"There is in Rome a convent, called, and justly called, the *Sepolto Vivo*; in which are buried contumacious, or fanatic nuns, from all convents—females condemned by the inquisition for too little or too much religion—and wives and daughters, whose husbands and fathers have the means to prove they deserve, or the interest to procure the order for such a dreadful punishment. Instances have occurred, where mere resistance to the will of a parent, or causeless jealousy conceived by a husband, have been followed by this horrible vengeance. What may pass within its walls

can never be known: none but its victims may enter, and none of them may quit it. They see no human being, excepting once a year; when, in the presence of the abbess, they may have an interview with their father or mother; but they must not tell the secrets of their prison-house. They hear no tidings of the world that surrounds them; nor even know when the friends dearest to them are removed by death."

"Within this little month three great miracles have happened in Rome. The last took place yesterday, when all Rome crowded to the capitol to see an image of the Virgin opening her eyes. Unluckily we were in the country, and did not return in time to witness it; for as this miracle was thought a very improper one by the higher powers,—who would rather she had winked at certain practices which, it is thought, she had not only opened *her* eyes upon but those of other people,—she was carried away, and certain priests, who are supposed to be in her confidence on this occasion, have been shut up in prison. Two officers of the *Guarda Nobile* are also in custody in the state prison at the castle San Angelo, for expressions which implied no extraordinary admiration of the present state of things. It is so nearly impossible to get at the bottom of any thing at Rome, that both these disgraced military and clergy may have given much more reason for their enthrallment than we hear of."... "The last miracle was of a much more orthodox description. The miraculous Madonna, in this case opened her mouth instead of her eyes; and spoke to an old washerwoman, to whom she imparted her discontent at being so much neglected; and her chapel left in such a dirty and ruinous condition; while so many other Madonnas, no better than she, had theirs made as fine as hands could make them. The Madonna spoke no more; but the old washerwoman proved a very loqua-

cious reporter of her wishes and sentiments. The news of the miracle spread like wildfire; thousands (I am not exaggerating) may be seen every day crowding to this little old chapel, near St. John Lateran's, about four in the afternoon, the hour at which the Virgin addressed the washerwoman; it being supposed that this is her favourite time for conversation; but I have not heard that she has made any new observations. Not only the lower orders, but crowds of well-dressed people, and handsome equipages of all sorts, daily throng the door; and the long green avenue that leads within the walls to the Porta San Giovanni, instead of an unbroken solitude, now wears the appearance of a crowded fair. At the corner of every street you stumble over a chair set out with a white cloth, a little picture of the Madonna, and a plate for collections to beautify her chapel. You are assailed on all sides with little begging-boxes for the Madonna's beautification; and even the interests of the holy souls in purgatory are forgotten, in the pious zeal to make her fine enough."

"One would have thought there had been miracles enough of late in Rome, to have satisfied any reasonable people; but the pope, and a detachment of cardinals, are going about every day after dinner in quest of more. They visit all the Madonnas in town, in regular succession. They began with Santa Maria Maggiore, who takes precedence of all the rest here; and they will not leave one unapplied to, till they get what they want,—which is rain; for the country, with the unexampled cold and drought of the spring, is dried up—vegetation is pined and withering—and there is but too much reason to dread that the miseries which the poor have suffered during the last dreadful year of scarcity will be increased ten-fold in the next."...."I understand not one miracle happened during the whole reign of the French; and that it was not until the streets

were purified with *lustrations* of holy water, on the return of the pontiff, that they began to operate again. Private miracles, indeed, affecting individuals, go on quite commonly every day, without exciting the smallest attention. These generally consist in procuring prizes in the lottery, curing diseases, and casting out devils."

"There is certainly more superstition in the south of Italy than in the north, because there is more ignorance. In Milan, and in most of the cities of Lombardy, it is rapidly disappearing with the diffusion of knowledge and science. Yet Florence, enlightened as she is, has a reasonable share; and miracles, and miraculous Madonnas abound nearly as much in Tuscany as in the estates of the church; as I have good reason to know. Even the liquefaction of St. Januarius' blood, which is generally quoted as the *comble* of superstition, is not without its parallel. At Mantua, a bottle of the blood of Christ is liquefied every year; to the great edification of the countrymen of Virgil. The bottle, containing this *real blood* of Christ, was dug up at Mantua, in a box about two hundred years ago, with a written assurance, that it had been deposited there by a St. Longinus, a Roman centurion; who witnessed the crucifixion, became converted, and ran away from Judea to Mantua with this bottle of blood; and after lying sixteen centuries in the ground, the box, the writing, and the blood, were as fresh as if placed there only the day before!"

"We were present to-day at one of the most ridiculous scenes I ever witnessed, even in this country. It was St. Anthony's blessing of the horses; which began on that saint's day, and, I understand, lasts for a week; but as this was a *festone*, I rather imagine we saw it in its full glory. We drove to the church of the saint, near Santa Maria Maggiore, and could scarcely make our way through the streets, from the mul-

titude of horses, mules, asses, cows, sheep, goats and dogs ; which were journeying along to the place of benediction ; their tails, heads, and necks, decorated with bits of coloured ribbon and other finery, on this—their unconscious gala day. The saint's benediction, though nominally confined to horses, is equally efficacious, and equally bestowed upon all quadrupeds ; and I believe there is scarcely a brute in Rome, or in the neighbourhood, that has not participated in it. An immense crowd were assembled in the wide open space in front of the church, and from the number of beasts and men, it looked exactly like a cattle fair. At the door stood the blessing priest, dressed in his robes, and wielding a brush in his hand, which he continually dipped into a huge bucket of holy water, that stood near him ; and spirted at the animals as they came up, in unremitting succession, taking off his little skull-cap, and muttering every time, '*Per intercessionem beati Antonii Abbatis, hæc animalia liberantur a malis, in nomine Patris, et Filii, et Spiritus Sancti. Amen.*' The poor priest had such hard work in blessing, that he was quite exhausted and panting, and his round face looked fiery red with his exertions. The rider, or driver of the creature, always gave some piece of money, larger or smaller, in proportion to his means or generosity ; and received an engraving of the saint, and a little metallic cross. However, all animals might be blessed gratis. Several well-dressed people, in very handsome equipages, attended with out-riders in splendid liveries, drove up while we were there ; and sat uncovered till the benediction was given. Then, having paid what they thought fit, they drove off, and made way for others. One adventure happened, which afforded us some amusement. A countryman having got a blessing on his beast, and therefore putting his whole trust in his power, set off from the church-door at a grand

gallop ; and had scarcely cleared a hundred yards, before the ungainly animal tumbled down with him ; and over his head he rolled into the dirt. He soon got up, however, and shook himself, and so did the horse ; without either seeming to be much the worse. The priest seemed not a whit out of countenance at this catastrophe ; and some of the standers by exclaimed, with laudable steadfastness of faith, 'that but for the blessing they might both have broken their necks.'"

"By far the most valuable relic brought from Palestine by that indefatigable collector, Santa Helena, is the Holy Staircase ; the very same on which Christ descended from the judgment-seat of Pilate. It is certainly somewhat singular, that it should have escaped the total destruction of Jerusalem,—but here it is. It is likewise strange, that its merits should have been overlooked for so many centuries ; during which it was permitted to rest in the obscurity of the old Lateran palace ; and people walked up and down it with the most irreverent insensibility. But when Sixtus V. rebuilt the palace, he brought its forgotten virtues to light ; and raised for it an erection of its own, opposite the church, in which it is now placed ; and these holy steps are now never ascended but on the knees, and are never descended at all ; four parallel staircases are provided in the same building, which are not holy, and by which the penitents descend. These holy steps that pious knees have worn, till they are almost worn away, have now been cased in wood ; and so great is the passage upon them, that except on a grand festa—a festone—you cannot fail to see various sinners creeping up them on their knees, repeating on every step a Paternoster and an Ave Maria. On the Fridays during Lent crowds go up. I have myself more than once seen princes of royal blood slowly working their way up on their knees ; their rosary in their hands—

I am told, the ascenders of this Holy Staircase gain three thousand years' indulgence every time of mounting; but what temptation is that in a church, where indulgences for thirty-nine thousand years may be bought on the *festa* of the patron saint?"

"I was surprised to find scarcely a church in Rome that did not hold up at the door the tempting inscription of '*Indulgentia Plenaria*.' Two hundred days' indulgence I thought a great reward for every kiss bestowed upon the great black cross in the Coliseum; but that is nothing to the indulgence of ten, twenty, and even thirty thousand years, that may be bought at no exorbitant rate, in many of the churches. You may buy as many *masses* as will free your soul from purgatory, for twenty-nine thousand years at the church of St. John Lateran, on the *festa* of that Saint; at Santa Bibiana, on All-Soul's Day, for seven thousand years; at a church near the Basilica of St. Paul, and at another on the Quirinal Hill, the names of both of which I have unluckily forgotten, for ten thousand and for three thousand years, and at a very reasonable rate. But it is in vain to particularize—for the greater part of the principal churches in Rome and the neighbourhood are spiritual shops for the sale of the same commodity. The indulgence they hold out was, perhaps, at first confined to exemption from fasts and other ordinances of the church, or exemption from the ecclesiastical penances imposed as atonement for sins. But they soon extended to liberation from the pains of purgatory for a stated period; so that those who, during their lives, buy or earn indulgences for one hundred thousand years, will have credit for it in the next world, and be released from its purifying fires so much the sooner.....The priests say it is the pains of purgatory only, not the pains of hell, that can be thus commuted for fines. And yet, if the pains of hell be not merited for such offences as the records of the Roman

Chancery prove to be commutable for money, I know not how men could incur them. Murder, fratricide, parricide, incest, and every crime that can disgrace our nature, have here their stated price; upon the payment of which their commission is not only pardoned, but pronounced compatible with holding holy orders. In proof of this monstrous fact, I shall pollute my page with a few extracts from these foul laws, or records of licensed profligacy." (It is not necessary to copy these disgusting recitals: two may suffice.) "The absolution of him who has murdered his father, mother, sister, or wife, from five to seven *grös*.' 'The absolution and pardon of all acts of impurity, committed by any of the clergy, in what manner soever; *together with a dispensation to enable them to take* and hold holy orders and ecclesiastical benefices, costs thirty-six *tournois*, nine *ducats*.' Many more instances might be adduced, and those above might be mentioned with minute particularity, tending to authorize the commission of every sin, on payment of certain fines, and may be found in Bayle's Dictionary, article Banck Laurence; or in Laurence Banck's *Taxa S. Cancellariæ Romanæ*, from which the above is copied. The book was published by authority at Rome, Venice, Cologne, and Paris; and the editions of all these places are still extant, though they are now becoming rare; for it was prohibited, and its future publication stopped, immediately after the Protestants assigned it as a reason for rejecting the Council of Trent. The latest edition is of Paris, 1625."

"The old church of Santa Maria in Ara Cœli, crowning the summit of the Capitoline Hill, and supposed to occupy the site of the splendid temple of Jupiter, is adorned on the outside with a flight of 124 steps of marble, said to have formed the ascent to the temple of Romulus Quirinus. Up these Pagan steps, I have frequently seen good Christians

painfully mounting on their knees,—a method of locomotion they seem to think more to the taste of the Virgin who lives at the top of them, than the vulgar mode of walking; and it is either practised, in order to repay her for some benefit already received, or to obtain some desired gratification. One woman told me she had gone up on her knees, because she had made a vow to do it, if the Madonna would cure her of a bad sore throat: in this case it might be termed a debt of honour. Another performed this exploit, in order to prevail upon the Madonna to give her a prize in the lottery....Nineteen centuries ago, Julius Cæsar, at his first triumph, ascended on his knees, the steps of this very temple, (that of Jupiter Capitolinus.) Strange! after the lapse of ages, to see, on the same spot, the same superstitions infecting opposite faiths, and enslaving equally the greatest and the weakest minds! The last time I visited this church, it was crowded almost to suffocation, by peasants from remote mountain villages, arrayed in their grotesque and various holiday costumes, who had performed this festive pilgrimage in order to see the *Bambino*, the new-born Jesus; and pay their respects to the Virgin.....The upper part of the Church, around the great Altar, was adorned with painted scenes, and converted into a stage, in the front of which sat the figure of the Virgin, made of wood, with her best blue satin gown, and topaz necklace on. There lay the new-born *Bambino*, rolled in rich swaddling clothes, and decked with a gilt crown; beside him stood St. Joseph, and the two Mariés; and at a little distance were seen two martial figures, who, we were given to understand, were Roman centurions, made of paste-board, and mounted on white horses. Near them projected from a side scene the head of a cow.*

"We paid a visit (when at Siena) to the house of St. Catharine;

where is still to be seen the stony couch on which the poor saint used to sleep at nights: and the identical spot where our Saviour stood when he espoused her, and put the wedding-ring on her finger! My astonishment was unutterable. I have seen the marriage of Christ and St. Catherine, a thousand times, in painting; but I always concluded it to be metaphorical, or thought, at most, that credulity had magnified some accidental dream into a vision sent by Heaven; but it never once entered into my head that any human being had ever imagined, or pretended, that such a marriage really did take place. Yet here I was repeatedly and most solemnly assured by every body present,—consisting of a priest, a lacquey, a tailor, and two women,—that our Saviour actually appeared on this spot, in his own proper person, invested her with the ring, and declared her his spouse; notwithstanding that he had been crucified several hundred years before St. Catherine was born! Nay, they declare that he carried on a most affectionate correspondence with her, and that many of his letters of conjugal love are still extant. Of these, however, I could not obtain a sight; but I saw, in the public library in this city, several epistles on her side, to her dear husband Jesus Christ, and her mother-in-law the Virgin Mary. That such a legend ever should have been accredited in the darkest ages of extravagant fanaticism, I could scarcely have believed; but that it should have been gravely repeated, as authentic, in the nineteenth century, nothing, I think, short of the evidence of my senses, could have convinced me."*

* It is not without extreme hesitation that I have copied this last extract; nor should a recital so painful and revolting have been transferred to your pages, but for the important purpose of revealing the practical deformities, loathsome and impious as they are, of the papal system, I would only add one inquiry; does the Roman-Catholic church, or does it not, authorize, encourage, or defend such

To the Editor of the *Christian Observer*.

THE following observations are submitted, on the subject of the wish expressed by you, in your last Number, "to have the privilege of pleading by counsel extended to all classes of offences," with a view to qualify your decisive opinion on that subject.*

The well-known practice at present is this, so far as respects cases of felony: counsel are allowed on both sides,—for the crown, to open the nature of the case, and to examine witnesses; for the prisoner, to examine and cross-examine on his behalf; that is, they have that liberty: but there are cases where no counsel is engaged on either side. Prosecutors, however, have *this* advantage, that it is in the discretion of the judge to allow them reasonable costs, including those of counsel. In that opening, candour and humanity are the prevailing features; so much so that a counsel would forfeit his respectability, both

practices as are here detailed? for, setting aside every question purely doctrinal, such rites and legends are surely the invention, and, in their practical influence on the minds of the papal populace, the triumph, of the powers of darkness over the pure and undefiled religion of Jesus Christ. They effect, under the mask of Christianity, what Voltaire and Condorcet endeavoured to accomplish by the weapons of infidelity.

* Our correspondent will perceive, on referring back to the passage, that we expressed no "decisive opinion," even if we had one, on the subject; we merely stated, that as Mr. Peel intended "to look into various circumstances connected with the administration of justice," with a view to such improvements as may appear expedient, we could wish, that, among other points, he would consider of the propriety of extending the privilege of pleading by counsel to all classes of offences. We insert G.'s arguments without comment, leaving the discussion open, so far as suitable for our pages, to our correspondents. We forbear also to embark on the consideration of some other points to which our attention has been summoned, especially that of the uniformity required in every case, of jurymen, which certain of our correspondents consider as "irrational in its principle, and highly injurious in its operation, leading often to the grossest perjury."

to the bar and the public, did he indulge in a different strain. On the other hand, the counsel for the prisoner is left to the fullest liberty of cross-examination, which is often exercised to a pitch of severity, even beyond the latitude taken in civil causes. Then again; where the prisoner has no counsel, which on the proposed plan must still often be the case, the *judge* becomes his counsel; and this, in many instances, much more to his advantage, than were a counsel to act for him. It must not also be omitted to be observed, that the prisoner's counsel is at full liberty to state and argue points of law on his behalf.

Under these circumstances, it is not easy to discover what advantages a prisoner would derive from this supposed privilege of pleading by counsel. The following are some of the *disadvantages*, if not to himself, yet to the courts of judicature; and even it may be, to the perfect administration of justice, which might result from allowing such a practice.

1. The trouble and inconvenience to judges and jurors. An assizes or commission of oyer and terminer, would last at least twice as long as it now does, were counsel to be heard at length for and against the prosecution; and this being a case of life or death, the prisoner's counsel would feel bound for his own credit, perhaps also urged by his feelings, to expatiate to the utmost; his opponent of course, to resist his arguments at equal length; as in fact is already observable in cases of treason.

2. The passions would be attempted to be unduly worked upon. And in cases of this nature, a counsel would scarcely be restrained by the court, from any length he might choose to go, though in a civil cause he might be subject to some check.

3. Criminals, both those who were tried and those who were waiting for trial in court, would be apt to derive encouragement to crime,

from the specious colourings and reasonings of an ingenious barrister in favour of their innocence.

4. The jury, who in crown cases (for the best reasons) generally consist of plain men, would be not assisted, but confounded and embarrassed, by the addresses in defence and in reply; and though they would have the resource of the judge's opinion, (without which in civil cases they would often be lamentably bewildered,) yet that resource would be likely to be much more simple and serviceable without those wearisome and extraneous appendages of pleading and argument.

In answer to this surmise of inconvenience, and even mischief, from introducing the practice alluded to, it may be replied, that the accused ought at least to have equal measure with the accuser in such serious circumstances: but *has* he not already equal measure, if not by the express provisions of the law, yet in the sanction of public feeling; established now so firmly, that neither a judge nor an opening counsel would be under any temptation to violate it?

Nor does the change appear to be called for on constitutional grounds. If it were; if every subject had a *right* to be defended by counsel, and to this extent, provision should be made by law, *in formâ pauperis*, that every culprit, unequal to the expense, should have an attorney assigned him, to draw up his case, and inquire out his proofs, and a counsel to hold a brief for him; yet this very impression of "equal rights" is the one likely to carry over many in favour of the present idea, for want of cool investigation; and indeed, unless we are on our guard, other plans of reform of the present day might, at first sight, appear corrections of abuses, which yet, on re-consideration, would be found to militate against usages founded in wisdom, and matured by experience.

G.

To the Editor of the Christian Observer.

No employment perhaps has so strong a tendency to weaken the impressions of religion as mental pursuits, whenever they become the main occupation of life. The thoughts of the practical mechanic may range to a certain degree at will, over spiritual subjects, in his busiest hour; but the scholar must bend earnestly and constantly every faculty of his mind to the one object immediately before him. To the evils, which such an absorption is liable to induce, the experience of every Christian student will bear witness. How often may progress in earthly knowledge be measured by retrogression in heavenly wisdom. How often have the fascinations of literature chilled the ardour of devotion, opened a way to vain-glory and ambition, and gradually brought on a grievous decay in every part of the spiritual life. To check such a tendency, to avert such consequences, one would catch at any thing which promises, however indirectly, to break the continuity of this abstraction, and to recal the ideas, though but for a moment from Parnassus to Sion. With this view, the writer would recommend to the classical student, in the midst of his daily labours, ever to have his Bible within reach. Let him, as a philologist or antiquarian, remark and compare whatever parallel phrases, sentiments, imagery, customs, or incidents may occur; and they are neither few nor uninteresting. This habit of reading, with the eye perpetually glancing off to the pages of Scripture, could not fail of being attended with happy effects. Not to mention the value of the illustrations so derived, he would thus be brought into a closer and more frequent intercourse with the repository of his faith, and imperceptibly be led to identify it with every object of his study.

By way of following up the suggestion, a few instances of such

parallelism, (the best the recollection of the moment can adduce,) shall close this communication.

1. "It is turned as *clay* to the seal." Job xxxviii. 14.

This use of *clay*, where we employ wax, is incidentally noticed by Herodotus, Euterpe 38; where, speaking of the examination of the victims by the Egyptian priests, he says, "If the animal is found unblemished, the priest marks it by twisting a slip of byblus around the horns; and then having spread thereon *sealing clay* (γην σημαντρίδα) he impresses his signet."

2. "After that I was instructed, I *smote upon my thigh*; I was ashamed," &c. Jeremiah xxxi. 19.

This expression of violent emotion is mentioned in Homer. Iliad xii. 152. "Then Asius uttered a piercing cry, and *smote upon his thighs*, (ὦ πεπληγέτο μηρῶ.)" And so Mars, Iliad xiv. 113.

3. My *net* will I also spread upon him; and he shall be taken in my snare." Ezek. xii. 13. referring to Zedekiah.

"Who didst cast thy *net* (εβαλες δίκτυον) upon the towers of Troy." Æschylus. Agamen. 348.

4. "I will sweep it [Babylon] with the *besom* of destruction, saith the Lord of hosts." Isaiah xiv. 23.

"O Jove, what meanest thou to do? Lay down the *besom* (το κορημα:) sweep not (εκκορεῖ) Greece." Aristophanes. Par. 59.

Æschylus furnishes a somewhat similar instance. "Having rased Troy with the *spade* of Jove, (Διὸς μακέλλη.)" Agam. 508.

5. "Many also, which used curious arts, brought their *books* together and burned them before all men." Acts xix. 19.

So Horace, (Epod. xvii. 4.) addressing the enchantress Canidia, conjures her "by the *books* (libros

carminum) of incantations, potent enough to call down the stars from heaven."

6. "In the shadow of thy *wings* will I make my refuge." Psalm lvii. 1, &c.

The same image is used to denote protecting power and guardian care, by the classical writers, as Æschylus (Eumen. 1004.) "Dwelling beneath the *wings* (πτεροῖς) of Pallas the sire respects them."—And Euripides (Heracl. 10.) "Keeping his children under my *wings*, I protect them," &c.

7. "For this cause the king was angry and very furious, and commanded to destroy all the wise men of Babylon." Daniel ii. 12.

Thus, Astyages, the Mede, when his army was defeated by Cyrus, "First of all *impaled the interpreters* of dreams, who had formerly persuaded him to let Cyrus go free." Herodotus Clio. 128.

9. "There is yet one man. Micahiah the son of Imlah, by whom we may inquire of the Lord: but I hate him; for he doth not prophesy good concerning me, but evil. 1 Kings xxii. 8.

So the son of Atreus indignantly addresses the seer Calchas; "Prophet of wars, never yet hast thou once declared aught prosperous for me. Thy delight is ever in predicting misfortunes: and never hast thou delivered a prophecy of good."—Homer, Iliad i. 106.

10. "Lo, children are an heritage of the Lord....Happy is the man that hath his quiver full of them: they shall not be ashamed, but they shall *speak with the enemies* in the gate." Psalm cxxvii. 3, 5.

"For this reason men pray for children, that they may repay their *enemy with evil*." Sophocles Antigone, 643.

Οὐτίκ

Review of New Publications.

Observations on Corporal Punishment, Impressment, and other Matters relative to the Present State of his Majesty's Navy. By Sir C. V. PENROSE, K. C. B., Vice-Admiral of the Blue. Bodmin. 1824.

WE rejoice to observe that a very large share of public attention has of late been increasingly devoted to various points connected with the well-being of seamen both in the king's and the merchants' service. Too long have seafaring men been considered as little better than mere machines or animals, incapable of being regulated by those higher motives and principles which influence, or ought to influence, other classes of mankind, and as it were naturally destined to be governed by slavish severity in this life, and to be almost excluded from all practical acquaintance with a life to come. The scene happily has changed; our maritime population are at length acknowledged to be human beings, responsible beings, immortal beings; beings whose stock of necessities is not confined to eatables, drinkables, and inflammables; shot and gunpowder for their enemies, and rum and rope's-end for themselves. The British public have ascertained that sailors have souls as well as bodies; and are beginning, very insufficiently indeed, but still hopefully, to act upon that discovery. Hitherto this benevolent agency has been chiefly voluntary and of an eleemosynary kind; but we despair not of its becoming, rapidly we would hope, but ultimately we cannot doubt, national, official, and co-extensive with the moral, physical, and religious wants of this large and interesting class of our fellow-subjects.

The sum of what has been done, or is in progress, by voluntary agency for our seamen, is chiefly as

follows. The Naval and Military Bible Society, and the Merchant-Seamen's Bible Society have extended the circulation of the Scriptures among them; the Prayer-book and Homily Society is diffusing among them the formularies of the Church of England, so far as its very insufficient funds will allow; tract societies are sending them their "winged messengers;"* and on every side are arising, in various parts of the world, but chiefly under the auspices of different bodies of Dissenters, "floating chapels," "mariners' churches," and "mariners' libraries." The Church of England has not yet come forward with sufficient activity in this great service of humanity, religion, and true patriotism. Ireland, however, has set us a most honourable example in her noble marine institution in the port of her metropolis under the zealous patronage of the Arch-

* The venerable Society for promoting Christian Knowledge, has long been engaged, in its measure, in the important object of circulating the Bible, the Prayer-book, and Tracts among our seamen. It is most justly remarked in one of the tracts of that institution;

"The miscarriages of too many of our seamen have occasioned great reproach to us abroad, and have been the cause of great damage to us at home. No sufficient remedies can be provided for these mischievous disasters, till there be particular care taken for the good education and religious instruction of such as are designed for a sea-faring life, and till constant prayers and good government be generally set up in our ships. Human nature is a corrupt and degenerate thing, and will bring forth nothing but wickedness and ill-manners without diligent education and careful conduct; and therefore, where the name of the great God is not mentioned but in order to blaspheme and profane it, it is no wonder if all the mischief abound that the devil can suggest and men can commit;—for it is religion only that makes the world habitable, which would otherwise be as a wilderness of savage beasts and a universal den of robbers, as among the uncultivated Caribbees."

bishop of Dublin ; and, from some arrangements now in progress, we have reason to hope that London, and other parts of England will not long be without similar establishments. It is certainly not much to our credit, that while our Presbyterian friends on the Forth, and our fellow-Episcopalians on the Liffey, have nobly taken up this great object, the Thames should so long have been destitute of a chapel in connexion with the Established Church. But we write not to reproach our countrymen, private or official, landsmen or connected with maritime life, for past deficiencies, but to stimulate them to future exertions : we therefore add no more at present on this topic, except the following overwhelming statistics, for those who may need them, in order to inform their minds of the magnitude of the object, and to excite their commiseration, and arouse their consciences to assist in its accomplishment.—It has been computed, that the total amount of property shipped and unshipped in the port of London, in one year, amounts to nearly seventy millions ; that there are employed about 8000 watermen in navigating wherries and craft ; 4000 labourers, lading and unlading ships ; 1200 revenue officers constantly doing duty : besides the crews of the several vessels, occupying a space of nearly five miles. On an average there are 2000 ships in the river and docks ; together with 3000 barges and other small craft employed in lading and unlading them ; and 2000 barges engaged in the inland trade ; and 3000 wherries or small boats for passengers. The exports and imports employ about 4000 ships, whilst the cargoes that annually enter the port are not less than 11,000. From a return lately printed by order of the House of Commons, it appears that the imports into London in 1822, amounted to eighteen millions sterling, and the exports to nearly twenty-two millions ; of which sum eight millions were foreign and colonial

merchandize. The number of vessels that entered the port in 1822, was 3648 British, and 865 foreign. The total number of vessels that had moored between Limehouse and London-bridge was, in 1822, 13,112, exclusive of ships or vessels which had entered docks and canals. In 1823, the arrivals of steam vessels were 945, and the departures 915. The lineal frontage of wharfs and quays extends to 6451 feet ; and 141 vessels, of 100 tons and upwards, may discharge their cargoes at the same time in different places.

We do not attempt to estimate the amount of the benevolent exertions above alluded to ; or of other highly useful efforts for the extension of schools, savings' banks, hospitals, and other valuable institutions among seamen. It is obvious, however, that most of what is effected, or to be effected by voluntary efforts has relation more particularly to merchant seamen ; his Majesty's navy being placed under peculiar circumstances, which bring it more immediately within the scope of legislative and official regulations. And, what renders it most strongly the duty of Government, of Parliament, and of the public to look with a jealous eye to themselves, and with a most humane and disinterested aspect towards this vast national service, is, that to a great extent it is an involuntary service. The merchant must submit to pay the just price of labour according to the circumstances of the market ; but the public fixes a lower rate of wages for its sailors, and forces men to accept it whether they will or not ; and the press-gang and the magistrate's warrant are appended to the system, to prevent that depopulation of the navy which would be the obvious consequence of this national parsimony and injustice. But low wages are not the only or the chief source of the unpopularity of the navy ; for the severity of discipline which ever attaches to involuntary service, and the general degradation of character consequent

upon every step in the whole process, make it a most obnoxious line of life to moral, respectable, and religious men. Here then is a most powerful reason for the increased attention of every wise and benevolent mind to exert itself for the welfare of our national seamen. If the merchant fails in his duty, if his wages are too low, or his demands too great, or his captain's discipline too severe, his ship may remain unmanned till he reforms his regulations; but the royal seaman is a sort of maritime slave, (we do not use the word offensively,) he cannot quit his post if he is ever so justly dissatisfied, and therefore it becomes the nation, as a humane and enlightened master, to do for him what he cannot do for himself,—to teach him as well as to feed him,—to give him medicine for the soul as well as for the body, and to watch over his morals and best interests, as well as to look to his mere professional ability in his occupation.

We should scarcely know where to begin or to end, if we attempted to give a sketch of what we understand to be the actual condition of our navy in those points which, as Christian Observers, would particularly excite our attention, or if we attempted to detail all that may be necessary to render that service what every friend of Christianity would wish it to become. Indeed we feel our incompetence to such a task; nor is it necessary to undertake it with a view to our present object, which is rather to excite a spirit of serious inquiry into the whole subject, than to pretend to enter upon the details of it ourselves.

There are, however three particular points connected with the present administration of naval affairs which have of late excited considerable attention; we mean, the three noticed by Admiral Sir C. Penrose, in the pamphlet before us—namely, corporal punishment, impressment, and some immoral customs to which we have before had painful occasion

to allude. We shall confine our remarks to these three points, on all of which our opinion is well known to our readers; but the modest, frank, and we are persuaded ingenuous, pamphlet on our table, summons us briefly to notice them anew; especially as the gallant writer has seen fit to refer to our publication, and to blame us for our former remarks, relative to the third point above noticed. We have ever been of opinion, that the reform of any community must ordinarily come from without: its immediate members, even though persons of sound judgment and honourable minds, will usually have grown up so familiarised with the abuses incrusting on its surface, or, perhaps penetrating to its very core, as either not to perceive them or not to be sensible of their enormity. Anglo-Indians deprecated, and many of them, we doubt not, with honest and unaffected forebodings, the extension of a Christian establishment, and Christian missions to India; slave-traders knew of no atrocities in man-stealing and piracy; the receivers in this nefarious commerce, while they now universally condemn the thief, see no moral invalidity in the bargain, and urge, that there is little or nothing to amend in the existing state of slavery. We might proceed further, but we forbear: our only inference is, that while the public ought to listen with the most respectful attention to facts proved by professional persons, and to their details of practical routine, they are at liberty to dissent from their principles, and also to apply, as far as may be expedient, sounder principles in the regulation of their particular profession, even at the risk of running counter to certain prejudices, of which it may not be easy for the existing functionaries to divest themselves, but which will not be known to their successors under a better regulated system. In effecting all such reforms, the remonstrances and forebodings of those who have been

matured under the repudiated tactics, may be expected; but these, in the end, will usually have a beneficial tendency, by leading the public soberly to examine both sides of the question, and to determine on the comparative strength of evidence. If written in a harsh and angry spirit, they injure the cause which they are meant to defend; if in a candid and temperate vein, they clear the way for those reforms of which their partial concessions unintentionally shew the need. The refutations also which they call forth, promote an enlarged acquaintance with the subject; and in a few years the only point for wonder, is, that the abuse could have been so long tolerated, and that well principled persons were found to defend it. We are persuaded that such will ultimately be the result as respects the three practices noticed in the present pamphlet.

The object of Admiral Penrose's remarks is thus described by himself:—

"I have endeavoured, in my observations, to shew that the declamations, which have appeared plausible, are certainly erroneous; and to prove that the crews of our ships of war, which the declaimers would make appear as if dragged on board by violence, to be as violently punished, while they are at the same time permitted in all manner of excess, are treated with such liberal kindness as might well induce them to volunteer to receive it; and that their comforts and morals are by no means neglected, but, on the contrary, are increased and increasing, are improved and improving, as much or more than in any other portion of our community." pp. v. vi.

We fully believe with our respected author, that very great attention is paid to the wants and comforts of our seamen, both by individual officers and the public authorities; and we have noticed from time to time, various beneficial regulations, which do great honour to the promoters of them; and especially the excellent orders issued last year, which embrace some of the chief points which Admiral Penrose had wished to find accomplished. (See *Christ. Observer* for 1824, pp. 461, 462.) But eve-

ry community must judge of its own feelings; and it is not for us, or for the gallant Admiral, or for Parliament, or Government, to say, that the treatment is such as "*might well* induce men to volunteer to receive it," if in point of fact they are not found to do so. The best proof of its being adequately "*liberal*" is not that persons "*might well*," but that they actually *do*, "*volunteer to receive it*." So long as compulsory means are found necessary to secure "*volunteers*," the service cannot be viewed as desirable. The food, the clothing, and the medical attendance may be excellent; and yet there may be other circumstances which counteract the effect of these comforts: and in truth, if the service is so desirable, why is it held out as a punishment by the magistrates, and considered such by those on whom it is inflicted? A service is never truly liberal or just, till the employer can say with effect: "*If you do not do your duty, you shall lose your appointment*." Is this the state of the navy?

The first point upon which Admiral Penrose touches is the infliction of corporal punishment, respecting which he remarks:

"I am, and have always been, an earnest adviser of, and advocate for, the most cautious use of corporal punishment, fully aware that it has been often injudiciously, and sometimes harshly, inflicted; but I know, also, that it has been often injudiciously and weakly refrained from. I have maintained, and believe, that the advance made in the habits of reflection, and exertion of the kindlier feelings in the higher classes, and of improved decency and morality in the lower, are fast blending in that happy harmony, which will render corporal punishment of rare occurrence, under the strictest discipline; but if there were only one dozen lashes in a year inflicted throughout the navy, I would not withdraw the power of infliction.

"I am most fully aware of the greatness of the charge and responsibility lying on those who are invested with this power; and I have felt this charge and responsibility, which the declaimers never did.

"A late noble admiral, before alluded to, whose heart was as humane as his professional skill was eminent, has often assured me, that although ardent in the feelings of honourable ambition, and, of

course, desirous of enlarged command, yet that the greatest pleasure he derived from his promotion to a flag was the thought, that it relieved him from superintending punishments at the gang-way. I most cordially agree with my lamented friend, and I believe all that is wanted to prevent any improper use of the power complained of is, that all who are entrusted with it should really feel the very serious responsibility attached to it. I do not think I have here used too strong a term, as what situation can be more seriously responsible than that which puts a man not only in the place of judge and jury, in hearing evidence for and against a fellow-creature under his command, passing judgment, and superintending punishment, awarded by himself; but having, also, the power, at the later period, still to make the punishment more severe, to lessen its severity, or to remit its execution altogether. Surely there cannot be many who will use this power without mercy, and who would not gladly embrace the means of mitigation and remission, when their duty admits.

"I allow then the magnitude of the power, the great responsibility of those on whom the execution rests, with the duty imposed upon them, of most serious deliberation, and of feeling a due sense that mercy should always temper justice.

"But not in the smallest degree do all these weighty considerations shake my firm opinion, that the existence of the power is absolutely requisite for the well being of the navy, and necessarily for the safety of the nation." pp. 6, 7.

We are happy to learn from this extract, not only that our gallant admiral is hostile to severity, but that he considers that the advances made in habits of reflection, and in decency and morality, are greatly curtailing, and fast banishing the infliction of corporal punishments; a fact which we so fully believe that we are convinced the good habits of which he speaks will, before long, reform the code itself, as well as the actual practice.* But the power, it seems, must be retained, even if not used;

* While this sheet is going to press, a proposition has been made in the House of Commons by Mr. Hume, for some reforms in the navy, particularly as respects impressment and arbitrary flogging. The proposition has failed, but we cannot forbear saying, that, though the majority of votes was on one side, the preponderance of sound argument was on the other. This is a subject on which the spirit of party ought to have no influence.

and this at the fearful risk, and we may add, on our author's own shewing, at the absolute certainty, of its being abused. We agree with Sir C. Penrose, that if all who are entrusted with the power would duly consider the serious responsibility which attaches to it, it would not be wilfully abused; though even in this most favourable case, mistake, haste, or momentary excitement of temper, might have much of the effect of deliberate severity.—But will persons in any station, always cherish, this sense of responsibility; responsibility not only to man, but to God? Will arbitrary power always be exercised under this salutary and conscientious feeling? If it will, abolish at once, as useless, all laws, all restrictions, upon the actions of one man towards another; and give to every judge, every magistrate, every master of a family, the power of life and death upon his own irresponsible arbitrament. Our respected author will not say, there is sense or reason in such a proposal; but absurd as it is, the cases do not differ in reason, but only in degree, from the peculiar circumstances under which a ship's company at sea are placed. Our author's own admissions prove that both philosophy and fact are against him; for does he not, in this very extract, admit that corporal punishments are "often injudiciously, and sometimes harshly inflicted;" and does he not, in his very exhortations to leniency, in his advice to captains not to direct the infliction of punishment for an offence, "till their pillow has been their counsellor;" and in his own candid acknowledgment, that at the moment when a fault has been reported to him, he has himself resolved to award "a much more severe punishment, than he found it either just or his duty to inflict on a subsequent day;"—does he not, in all these admissions, unintentionally prove that the power of inflicting instant, summary, and arbitrary punishment, is unwise, and open to the most flagrant abuses? Let the

reader judge by one fact, as a specimen, from our author's own pamphlet. It is introduced by him incidentally, not in reference to the point which we are considering, but merely to illustrate a technical question respecting the relative powers of a captain and his flag officer. It however applies very particularly to the point under discussion.

"When reefing topsails, some unusual delay or slackness was shewn on a top-sail yard-arm. The admiral on deck was very angry, and said to his captain, before many officers and men, 'I desire that every man on that yard-arm may be flogged to-morrow.' The captain who did not consider that every man on the yard was in fault, made, very properly, a respectful bow without remark. The following day, the captain reported to the admiral, that punishment was about to take place, to which the latter replied, 'Very well.' The captain had found, on strict inquiry, that the fault lay entirely on two men, who had *sulkily disobeyed the orders of their officer*, and hindered the other men in their duty. These two men received some punishment. The admiral afterwards asked the captain what he had done about the men who had been so long about reefing the topsail. He replied 'I found, on inquiry, that two men were very much to blame, and alone prevented the others from doing their duty, and those two have been punished.' 'You have done very right,' was the admiral's reply; but had he persisted in his directions, given on the evening before, could the captain have obeyed them, and punished men he knew to be not guilty?" pp. 18, 19.

It was well for the unoffending portion of this yard-arm party that it was the admiral and not the captain who happened to have taken the offence; otherwise, without witnesses, or jury, or court-martial, and before their judge could "consult his pillow" to calm his bilious ferment, they must have submitted—the most respectable man amongst them—to the severe and disgraceful punishment which he might have ordered and seen inflicted on the spot. And yet, when even the long-tried coolness of a British admiral can be thus betrayed into an act of the most detestable tyranny and injustice, our gallant author has no hesitation in committing this arbitrary

power to mere boys—we beg their pardon, for by a recent and excellent regulation, they cannot arrive at the power of commanding a ship of war till they are, at least, *twenty-two* years of age,—having, he says, "too high an opinion of the mild and liberal feelings of a well-educated British youth to fear that such an one will err on the side of severity." We confess we could wish that our gallant veterans had some better guarantee; as both justice and policy demand.

We are so unfortunate as again to differ from our author, where he laments, that, owing to the number of hands through which the quarterly returns of punishments, now happily required from every ship, have to pass, "secrecy has been impossible, though doubtless it would have been desirable;" and where he suggests, that with a view to promote a greater uniformity of discipline in our ships of war, in some of which punishments are much more numerous, arbitrary, and severe, than in others, there should be drawn up and transmitted to each commander from the Admiralty, "*private*, admonitory, and explanatory instructions." In our view, the chief existing evils of the system arise from the *unavoidable* privacy which attaches to a service in which the captain and his crew may be separated for months or years from intercourse with their fellow-subjects, and where, consequently, many an undue exercise of power may pass unpunished, which on land would have called down the vengeance of the laws; and the best way to avoid this evil, and also to gain the uniformity which Admiral Penrose desires, would be an increase of publicity to the regulations and results of the whole system. The sailor ought to know under what instructions his captain acts in a matter which so nearly concerns himself; and the captain ought to feel that he is amenable to the bar of justice and public opinion for the due discharge of his functions. We wish that these very

quarterly returns, which Admiral Penrose laments should be known, even by the transcribers and transmitters, were regularly laid on the tables of both Houses of Parliament. We are far from thinking that they would prove dishonourable to the navy; but whether they would or not, the knowledge even of an evil is better than ignorance, and is the first step to a cure. The plan of secrecy, both as to regulations and punishments, which our author recommends, is better fitted for the court of an inquisition than for that noble and generous service in which he holds so honourable a rank. And it is the more unaccountable in him to recommend it, as he elsewhere justly finds fault with an opinion "entertained by some very respectable officers, that no *reasoning communications* should ever be made to seamen," and shews, by his own practice on some trying occasions, that the adage is unfounded.

We have contended, that whatever be the mode of punishment in our navy, it should not be rash or arbitrary in its infliction. As for the particular mode of punishment more immediately in question, we think it about the worst that could be devised. Even as respects the point of disciplining notoriously "bad men," it does not seem to be very efficacious; for, says our author,

"The great proportion of punishment falls on a few hardened individuals, and this experience shews the little effect it has in reclaiming offenders." p. 15.

And as to its effect on less hardened offenders, it is still worse; for he remarks, that

"There are men who will strive long to avoid the shame, as well as pain, of a public exposition and flogging, who, when that shame and pain has been once surmounted, care much less for repetition." p. 11.

And are there not punishments sufficient of other and more humane kinds? Does not our author himself, further on, recommend, for example, withholding the pay for a time, or advancing it according to the men's conduct, which he thinks

would naturally tend to render corporal punishments needless?

The subject of impressment next follows. This also our author considers necessary; it is an evil, but it is unavoidable. In our code, nothing that is wrong is necessary, nothing that is unjust is really expedient. Sir C. Penrose begins with affirming, that "no man is a more sincere friend to the true liberties of a British subject" than he is; but that "there are circumstances which may allow the warmest advocate of those liberties to consider impressment without all the horrors some pretend to." For ourselves, we can assure him, our share of this "horror" is no "pretence," and it is not with our author's wonted urbanity of style thus to insinuate, that those who feel deeply on this painful subject are but pretenders to humanity, and the love of "true liberty." We have looked in vain throughout his pamphlet for any of the alleged circumstances which diminish this "horror;" all that we learn is, that seamen consider it as "a common and *necessary* chance of their line of life," which does not abate one atom from its injustice or its severity; and again, that it is "a *necessary* power;" and a third time, that "it is necessary for the public safety and honour;" neither of which do we believe, for surely a fleet of high spirited volunteer sailors, preferring the service on the ground of their own interest, in addition to all the other motives which at present actuate our seamen, would not be less "safe" than a company of reluctant impressed men, bribed by spirits and kept in order by the lash, or less "honourable" to the nation who had the generosity to devise, even at some pecuniary sacrifice, a more liberal system. Government has already done much, but much remains to be effected. Our author himself complains, and justly, that "the service is deficient in the means of rewards and encouragements;" and why might not these be adequately supplied?

Our author augurs much, and we most heartily concur in his opinion, for the benefit of seamen from "the irresistible but quiet impulse now in progress from the character of the times:" but he adds, "I should like to see this impulse farther and more visibly aided by those in authority."—a wish in which we heartily join, and this not hopelessly or ungratefully when we remember the great improvements lately introduced, and which we trust will before long be followed up by some others equally, or more than equally, necessary and useful.

We cannot forbear quoting from our author the following interesting sketch of the highly improved moral and intellectual condition of our national seamen within the period of his own recollection. We fully believe that the extension of education, and the efforts of our Bible societies and other kindred institutions, have had a principal share in effecting this auspicious amelioration.

"We have to consider, whether there remain any disadvantages which could be safely removed, or any additional advantages or indulgences which might be beneficially granted; and whether justice and policy require any alterations which could render the navy still more desirable, and, of course, more effective; and which would tend still more to lessen the necessity of recurring to corporal punishment, or to imprisonment. In short, have the modern naval regulations adequately met the great changes of the times, the progress of education, and consequent improvement of the human intellect? It is my firm belief, that there is no class of men whatever, in which there has been a greater advance in the reasoning powers, than among our seamen. From fifty-two years' experience of the naval service, I could point out many extraordinary variations, to shew that the general character of the crew of a ship of war has been materially changed; and with this, of course, the whole mode of life and discipline has undergone as great alteration. Many distinct causes, concurring to one end, have occasioned this change, besides the powerful effects of general education. The agitations occasioned by the French revolutionary horrors, the very long war, the mutinies of 1797,—all led to anxious inquiries and communications; and I am of opinion that the present system of numerary and telegraphic signals has also

greatly tended to enlarge the reasoning and comprehending faculties of our seamen.

"When I mention the powerful effects of general education, I do not allude merely to the increased number of those who have been taught to read and write, but to think; to the impulse which has been given to reflection and combination of ideas. The modern school system of mutual instruction, is (if I may so say) the most powerful engine of thought which has ever been brought into moral action; and the communication which has taken place between the higher and lower classes of society, in consequence of the benevolence of the former seeking to administer both to the bodily and mental wants of the latter, has mutually opened the manners and characters of each to the other, and certainly advanced the latter to a higher degree in the scale of intellectual being.

"Perhaps the following short digression may, in some degree, elucidate this idea.

"In 1781, or 1782, I first saw the plan of numerary signals on board a Swedish frigate: these had been introduced by French officers into the Swedish marine, and I was much struck with their comprehensive simplicity. I was at that time first lieutenant of a frigate, whose captain had a small squadron under his orders.—With his approbation I made out a code sufficient for its guidance, adopting the numerary system, instead of the tabular plan of superior and inferior flags we had before used. Two officers then commanding brigs, now old and distinguished admirals, were the first to whom my captain and I explained them; and both these excellent officers then declared it as their opinion that the difficulty of comprehending the numerary combinations was so great, that they did not think they could ever be brought into use. *Now*, how many seamen, marines, and boys, are masters of all our signal and telegraphic practice! And to equal extent has their intellect improved in other respects.

"During my early experience it would have been deemed an extraordinary thing for even a quarter-master to use a spying-glass, and now what confidence do we often place in our signal and look-out men!

"Another vast improvement has taken place from the unwearied attentions of officers, seconded by the most liberal support from the Admiralty, and which, if foretold in my early days, I should have doubted the possibility of what I now see: very many of the messes of our seamen and marines sitting at their meals with far more decency, cleanliness, and comfort, than warrant and petty officers, and, I may add, some ward-room messes, formerly did.

"A great change in the language and manners of seamen has also kept pace with the advance of other decencies of life,

thanks to the example, as well as precepts of their officers; and I believe I may say with truth, that within the memory of old seamen, many officers made use of more coarse and blasphemous expressions than are now to be heard between decks in the births of the ship's company.

"To make the most of this change, all parts of the system should, as much as possible, glide on in equal progress; and it would be ingratitude in an old seaman, not to acknowledge the bountiful increase of pay, the beneficial improvement of the diet, the humane and liberal supply of medicine and encouragement of medical officers, the system of allotment, increased pensions, and many other attentive indulgences, which have already aided this progress." pp. 30—33.

Our author greatly laments the proverbial improvidence of seamen; and this not merely on the score of waste, but from the moral evils connected with it. He says:

"I was once paid off in a seventy-four gun ship at Plymouth: and many of her crew had never set foot on land for six or seven years, except in the dock-yard at Jamaica. Entirely exclusive of commissioned and warrant officers, the payment exceeded twenty-two thousand pounds; and in a few hours some, and in a day or two many, of these valuable men were as pennyless as if they had shared between them as many shillings. And where was this large sum of money transferred? Just where its amount multiplied profligacy, disease, want, and bodily and mental misery! When no moral or religious pleas were allowed to be entered on this subject, it was said, that the nature of seamen was such, that thus it must be, and that the sooner they threw away their money the better, as it left them no resource but to enter again into the service. But when ships are paid off at the end of war, very few of these poor ruined men are wanted for the naval service, and they go on board merchant vessels, with their minds and bodies contaminated from the means of excess, which such great payments have led them into; and many a master of a merchant vessel will speak of the restless insubordination these habits have occasioned." p. 36.

The best remedy for these evils he considers to be the system of short payments which familiarize the seamen with the legitimate uses of money; to which we would add, the universal introduction and encouragement of savings' banks in our ships and ports, under the auspices of Government itself.

We are most happy to find our gallant author protesting against privateering. All reflecting, to say nothing of religious, persons, allow the enormity of the practice: but it may add to the public detestation of it, to hear from the testimony of a veteran British admiral, that it is "the lowest degradation of character to which seamen ever sink." We venture to hope that in the present state of public feeling, and after the humane and enlightened representations of the United States to our government on the subject, this atrocious practice will never again be resorted to. We could wish, however, that Parliament would effectually guard against the hour of temptation before it arrives, by making the practice illegal.

But we turn to the third part of our author's work, relative to the immoral practices to which we have alluded in a former review. (*Christian Observer*, 1824, p. 28.)

The author mentions, that the pamphlet entitled, "Statement of certain immoral Practices in his Majesty's Navy," had been put into his hand more than two years before his work was written, (that is, three years from the present date,) but that he did not reply to it, in order that he might not give greater publicity to the charges made in that publication, and also not knowing whether those to whom it was addressed, "wished to have any naval notice taken of it." He was, however, induced to alter his determination from the following circumstances:—

"I have learnt, with a considerable degree of concern, that they (the charges) have made a very deep impression on the minds of many respectable people; and British gentlemen have been heard to declare that, after reading the pamphlet in question, nothing could ever induce them to send a son into the navy. Thus a most unfavourable, and I will add, most unjust opinion of naval officers has been largely disseminated; and it is not long since that the pamphlet has been reviewed, at considerable length, in a highly popular monthly publication, thus renewing and spreading the stigma to a great extent; as

this periodical work is regularly reprinted in the United States, and has, I believe, a very considerable sale on the continent of Europe.

"The opinion I first held after the perusal of the pamphlet (a second edition) was, that it was ill judged to publish it at all. If the writer felt on the subject, as I doubt not he did, all the regret and disgust he evinces in his book, his feelings may very naturally have led him to call the attention of those in power towards the practices he so justly laments and condemns, with the respect due to his superiors in means of information as well as rank; but I regret that he thought proper to lay his charges, before the public at large.

"For the reasons he himself assigns, he must be very sure that the highly respectable tribunal to which he addresses himself and appeals, would earnestly desire to abolish usages which are contrary to religion and good morals, and highly inconvenient to the naval service, whenever the power to effect the change was adequate to its beneficial accomplishment, and the time served for its being carried into execution; unless, as may possibly have been the case, it was considered that the wished-for reform is gradually advancing on more certain grounds towards final success, than an immediate intervention of power would effect." pp. 52, 53.

But we have reason to believe that the periodical publication alluded to is our own. We think it right, therefore, to state to the gallant admiral our reasons for having noticed the subject. This, we may very briefly do in two words,—duty and utility. We did not invent the evils complained of; we found them existing; we knew that private remonstrances had been made in the proper quarter repeatedly, without producing any effect. The writers of the very pamphlet reprehended by our author had long silently waited in vain for a correction of the abuse by the official authorities, and, before they laid the abuses in question before the world, were given to understand that nothing would be done. The unchristian, disgraceful, and most pernicious scenes detailed by them, were made known to the proper authorities, and were going on without any official attempt to repress them; nay, with an understanding that nothing official would be done to repress them.

Every year the sons of moral and virtuous families were entering this pest-house of contagion, while those already initiated were adding evil to evil; and there appeared no prospect of the nuisance being abated. Was it not then our duty, as Christian Observers, and could we in conscience neglect in a country where public opinion is the grand effective instrument of reformation, to make the public acquainted with this evil, with a view to its correction? Our chief difficulty was, that the guarded and domestic character of our pages prevented our exposing it so fully as appeared necessary to shew its enormity; and even now, those who have occasion to follow up the subject must refer from us to the pamphlet above mentioned. So much for the plea of *duty*.—With regard to that of *utility*, our author's own observations, and the "deep impression" which he states to have been made on so many "respectable people," particularly "British gentlemen," by the circumstances alluded to, prove that the public discussion of the subject was highly useful, indeed indispensable. Would "British gentlemen," determine "never to send a son into the navy," if they had not found the dangers adverted to to be real and most perilous? Would mere declamation or exaggeration have thus changed the views of well-judging men respecting an honourable and favourite service, to which the sons of our nobility and gentry are wont to crowd with avidity, and the truth or falsehood of which they might have ascertained by a visit to Portsmouth or Plymouth? Must they not have inquired into the facts of the case, and have found the statements of the pamphlet to have been notoriously true, and the evils to their sons most fearful, before they would have made up their minds to so unwelcome a resolution? But, in sooth, does our respected author himself venture to deny a single particle of those statements? does he not most distinctly admit and

lament the evil? Yes; but still, "why make it public?" Because, we reply, publicity had become essential to its being eradicated. Other means of repression had been perseveringly tried, and had failed; and, in every department of life, so long as the system of "secrecy" is persisted in, with reference to abuses the knowledge of which is to be prudently confined to those who are familiar with them, but have not corrected them, though they had the power to do so, so long in most instances will the abuse be suffered to continue. But let it not be supposed that either we, or the authors of the pamphlet who are reprehended by Sir C. Penrose, or any living individuals, have been the first to notice these immoral practices. Every member of the service who has passed through the ordeal without being wholly hardened by the corrupting scenes around him, cannot but have felt shocked and disgusted at the enormities complained of. Time was not wanting to introduce an amended system; for the evil is not of recent standing. The celebrated Skelton, whose excellent works, especially his "*Deism Revealed*," have long been among the classics of our divines,* gives the following relation respecting the wreck of the *Royal George*. We do not willingly quote the passage, but duty compels us. Poor honest Skelton thought that the report was "too ugly for credibility:" but the late discussions shew that it was unhappily far too probable; and we know not how sufficiently to express our grief, that the evil should still remain uncorrected. "It is a current report," says Skelton, "but on what authority grounded, I know not, that *three hundred lewd women* were, like other stores, shipped on

board the *Royal George*, sunk near Portsmouth, and that the divers, who went down to rummage the wreck, found them and the sailors in pairs." "Whoever," continues Skelton, "believes this, ought always to remember, that God is on land as well as at sea; and if here he hath water, there he hath fire at all times ready, as an instrument of justice and vengeance. I doubt, however," he adds, for reasons which he gives, "the truth of this ugly report." (Skelton's *Senilia*, No. 127, Vol. VI. p. 128 of Lynam's edition of his works.)

But we return to our author, who gives us the following intended expurgation of the public authorities.

"The question has been further agitated, whether or not measures should be taken, by those in authority, to ameliorate an evil which they cannot hope to suppress; and it has been truly answered, that it is an unpardonable weakness, when such persons neglect to use endeavours to lessen such enormities as they cannot hope wholly to eradicate. But in the present instance surely this has been already done; for the laws and regulations, for naval government, are strong and explicit against all vice and immorality. The articles of war begin with a forcible injunction for the due and reverent observance of Sundays, and the second article decrees punishment for all actions 'in derogation of God's honour and corruption of good manners.' The twelfth article of the captains' instructions directs the utmost attention 'to prevent swearing, drunkenness, and every other immorality;' and the thirty-seventh article is equally express in directing him 'to prevent every thing which may tend to the disparagement of religion, or to the promoting of vice.' The lieutenants are enjoined to watch over the conduct of the divisions of seamen more immediately under their controul and observance. The chaplain is directed 'to instruct in the principles of the Christian religion, not only all such young gentlemen as the captain shall put under his care, but all the boys in the ship. He is to hear them read, and to explain to them the Scriptures and Church Catechism,' &c. He is also enjoined 'to be very assiduous in his attendance on any of the sick * * * to prepare them for death; and to comfort or admonish them, as the state of their minds or other circumstances may require.'—I have selected these few extracts, to shew my countrymen on shore that the religion and morals of those employed in the naval service of our country have been by no means abandoned to chance; but that

* We are happy to state, that the complete works of this powerful writer, now first collected, have been recently published in six closely printed volumes octavo, price 3*l.* 12*s.* by the Rev. R. Lynam, assistant Chaplain of the Magdalen Hospital; with Burdy's life of the author, one of the most interesting and entertaining pieces of biography in the English language.

those in authority have openly and powerfully inculcated all those principles which do honour to human nature, and lead not only to happy lives but happy deaths." pp. 53, 54.

On this paragraph we remark, first, that we concur with the writer, that it is "an unpardonable weakness"—we would use still stronger language, for it is a flagrant dereliction of duty—in public functionaries "to neglect to use endeavours to lessen such enormities as they cannot hope wholly to eradicate;" and from this most blameable "weakness," we fear that the official directors of our navy cannot be exculpated. But, next, we differ from him in opinion, that the evil might not be "wholly suppressed,"* as far as *the service* is concerned; for we do not of course apply our remarks to those immoralities which do not fall under official inspection. These two points, however, only in passing; the remainder of the paragraph is more important. It is clear that both the articles of war and the captains' instructions, (all of which, by the way, are quoted by the authors of the pamphlet to prove the failure of duty on the part of the executive authorities,) are most direct and praiseworthy as respects every kind of immorality and irreligion; but the inference we should deduce from this is the very contrary to that which our author derives; not that the commissioners of Admiralty have acquitted themselves of their obligations when they have issued the usual routine regulations, but that they have thereby increased their responsibility, and have only failed the more in their duty from not seeing them adequately carried into practice. Had no such articles or instructions been given, they might have pleaded that such matters were foreign to their province; that provided our sailors duly worked and fought their own ship, and took the ships of their enemies,

* We understand the author as so saying, though we know not how to reconcile this assertion with his statements hereafter, that it might be suppressed without difficulty.

they had nothing to do with their "swearing, drunkenness, or other immorality;" that the "derogation of God's honour," "the disparagement of religion," "the promoting of vice," except it interfered with business, "explaining the Scriptures and the Church Catechism," "preparing the sick for death," &c. were subjects which they could not officially recognize. But having for years; and, for aught we know to the contrary, their predecessors for centuries, issued, and most properly issued, instructions, comprising moral as well as technical regulations for the service, it has surely been a double crime not to see that these orders were obeyed; and though the crime is not new, so far as the offence was known by former Boards, it is more particularly chargeable now that it has been regularly promulgated and substantiated. If such instructions are improper or extra-official, let them be repealed; but it is a mockery to public decorum to plead as a sufficient apology that such instructions are issued, when it is notorious, as respects the great point in question, that they are not enforced. Let us hear our author's own description of the existing practice; for, guarded as it is, we need go no further, either for fact or for authority, to prove the enormity of the evil complained of.

"The custom of allowing such women to be with the seamen, when in harbour, is, I believe, as ancient as the navy itself, *always forbidden*, either by general or particular instructions, but *always allowed*,—always considered as an evil of no small magnitude, but as a necessary or rather unavoidable evil. It has arisen from the idle habits of seamen when on shore, and the difficulty of getting them on board again when allowed to go there.

"To keep the seamen contented on board, then, has been the chief cause why women have been allowed to remain with them there; and such is habit, that in most instances, perhaps, this permission has been granted with as little reference to the moral or religious view of the subject, as when any other indulgence has been requested after a long voyage; and so powerful is this habit, and so much had the custom become a matter of course, that it has been acquiesced in by officers

of the most moral and serious conduct." p. 55.

We learn, then, that it is an evil ; a great evil, but an old evil ; an "unavoidable evil ;" and an evil arising from the bad habits of sailors on shore, and "the difficulty of getting them on board again." This last statement indirectly lets out the whole fact : men are unwillingly forced into the service, and can only be kept from desertion, even at the risk of their life, by being confined to their ship : even if married they cannot, as much as they reasonably ought and might under a better system, visit their families and homes : and, therefore, must be kept "contented on board," at whatever sacrifice of health or morals. Its being an old evil does not prove that it is "unavoidable," even under the present mode of manning and disciplining the navy ; but it would certainly be most readily avoidable if a more liberal system were adopted, by which ill conduct or desertion would become its own punishment. The men would not desert the service any more than their officers, if it were placed on the footing of a voluntary avocation.

But let us see further our author's own statements with respect to some of the evil effects of the immoralities to which we allude.

"It is granted, that, independent of the superior considerations of moral and religious obligation, it is a great and absolute evil to have these unfortunate women on board ; and it is well stated, that two-thirds of a ship's company, without them, are more efficient than the whole complement with them." p. 55.

"The permission for women of bad character to reside on board ought not to be termed an indulgence to a ship's company, but the contrary. It may possibly be considered as a temporary indulgence by a few, but is the reverse of indulgence to the majority." p. 65.

"Almost all would be glad to be rid of these troublesome inmates in a day or two, if they had the means of paying them. But our payments, in general, being made only at the moment of a ship's sailing, these unfortunate wretches are consequently kept on board till that period, when their presence is an intolerable nuisance.

"All those of the crew who have *wives on board*, all who, whether married or not, have no female companions, must be in many ways dreadfully annoyed by the presence of this degraded class of human beings, whose depravity is in many cases still farther augmented by the practice in question.

"The evil which all are desirous to put an end to is, in the words of the articles of war, 'in derogation of God's honour, and corruption of good manners ;' avowedly detrimental to the comfort of the seamen themselves, injurious to their health, a powerful enemy to good discipline, and a great impediment to the exertions of the officers, frequently when most materially called for." p. 57.

We need not state, what our readers will have perceived in the whole tone of the gallant admiral's remarks, that he is deeply anxious for the abolition of this disgraceful custom ; and we are most happy to be able to report his deliberate opinion, that "not the smallest difficulty exists as to *the immediate* stop of the practice in its full extent ;" and that "the great majority of a ship's company would be glad to see the practice put a stop to." He reports, as the sum of his observations, that

"There is at present no reason whatever why the regulations against such an immoral and inconvenient practice, as admitting abandoned women on board our ships of war, should not be strictly obeyed ; but if the boon of short payments should be ever granted, and more leave to go ashore allowed, it is not, I think, too much to say, that a breach of these regulations would be inexcusable, considering the case, either by the military or moral duties of the officers concerned." p. 66.

Our author offers several suggestions which may deserve consideration. Among others, he says,—

"I have long thought that, under certain regulations, a proportion of the married seamen and marines might be advantageously permitted to have their wives with them, both in port and at sea. Of course they must be of irreproachable characters ; they should be allowed provisions, and be made well acquainted with the rules to which they are to be amenable ; one of which would be dismissal from the ship for any improper conduct." p. 66.

We do not know to what extent this plan might be conveniently car-

ried into practice; but we have no doubt, from the concurrent testimony of all nations and ages to the good effect of a mixture of well-regulated female society, in softening the ferocity of the less gentle division of our race, that the presence of the wives of our seamen, if practicable, would tend materially to improve their character.

Sir C. Penrose wishes, that, instead of an appeal to the Admiralty, the writer of the "Statement" had applied his arguments "to those who are guilty of the immoral practices described, and to those under whose more immediate care they are placed." He justly thinks, that "the common imperfection of human nature" is as fully perceptible on shore as afloat, and afloat as on shore; and that hence arises the neglect of the excellent instructions issued for the moral discipline of our seamen. He further considers, that "a written order on the enforcement of military discipline" will not suddenly generate "morals," by which word, he adds, "I always mean *Christian* morals," in the minds and habits of mankind. We so fully agree with him in these observations, that though we do not think that private exertions supersede, or can be adequately efficient without, good official discipline and authoritative regulations, we should be glad to see much more of the former in operation. The field is large, and it is also most promising. Many of our author's own statements respecting the improved and improving character of our seamen are most cheering; and his exhortations to his professional brethren to do all in their power to promote this much wished for amelioration, and to carry into effect the letter of their instructions, in all that relates to the moral as well as physical condition of their men, will, we trust, meet with that respectful attention and concurrence which the age, and rank, and benevolent intentions of the gallant writer demand.

CHRIST. OBSERV. No. 282.

Notes on the present Condition of the Negroes in Jamaica. By H. T. DE LA BECHE, Esq. F. R. S. London: Cadell. 1825. 8vo. pp. 63. Price 3s.

Two publications have recently appeared, giving an account of the island of Jamaica; one written by the Rev. Richard Bickell, who resided nearly five years as a clergyman in that island, and which we have already reviewed, in our Number for March last: the other, which stands at the head of this article, by Mr. De la Beche, the proprietor of a sugar estate in the parish of Clarendon, called Halse Hall, and who resided there during the whole of 1824. The latter gentleman appears to feel a natural leaning in favour of the community of planters, to which he himself belongs; and yet his statements wonderfully confirm those of Mr. Bickell, and of the Abolitionists generally, in all essential points. The account, indeed, which Mr. De la Beche gives of the management of his own estate, and which we assume to be correct, evinces a more than usual portion of consideration for the well-being of his Slaves. Accordingly, the decrease which took place during the year of his residence was very small. In March 1823, the number returned, as being then on his estate was 208. When he quitted the island, in December 1824, he states the number to have been 207, (96 males and 111 females,) being a decrease of only one in about twenty one months. It would appear, however that previous to 1823 the decrease had been much more rapid. The return made in March 1820, states the number at that time to have been 233. Between March 1820, therefore, and March 1823, the decrease must have been no less than 25, being nearly eleven per cent. in that time. This decrease may possibly admit of some satisfactory explanation; but none is given in the pamphlet before us. The author merely states, in gene-

ral terms, that there had been "a decrease" of his Negroes until the year ending in March 1824, but without any specification of its amount. It would have been useful, however, to have pointed out the causes which had produced such a ruinous depopulation previously to his own visit to the island, and the nature of the changes which had arrested the course of that depopulation during the year when he himself was present, and when he appears to have paid that laudable degree of attention to the temporal and spiritual interests of his Slaves, which it were to be wished he could have said had been imitated by the planters generally. This, however, he gives his readers to understand, was by no means the case. On the contrary, almost all the assertions made by the Anti-Slavery Society, on the subject of the state and condition of the Slaves, are fully borne out by the statements of this writer, notwithstanding the caution and reserve with which they are obviously given.

In the Second Report of the Anti-Slavery Society, just published, is the following passage:—

"The depopulation of our Colonies is proceeding at a rate which can be explained on no principle but that of the severity of their treatment. They still labour under the whip without wages. They are still chattels. They are still not the subjects of law, but of individual caprice. They are still without any civil or political rights. Even their marriages are still unsanctioned and unprotected by any legal recognition. Their evidence is still generally inadmissible. Their manumission is still obstructed: and, even after being made free, they are still liable to be reduced again to Slavery if unable to produce proof of freedom. The master may still sell or transfer them at his pleasure, without any regard to family ties. He alone still regulates the measure of their labour, their food, and their punishment. He may still brand them, whether men or women, in

any part of their bodies, with a heated iron; confine them in the stocks; load them with chains; strip them naked, and cartwhip them at his pleasure. He may still deprive them of half their night's rest, and leave them no alternative, with respect to the employment of Sunday, but that of toiling for their subsistence, or carrying their produce to market; and he may still shut them out from the means of religious instruction. He may thus, and in a variety of other ways, make 'their lives bitter with hard bondage.'"

It may prove useful to take the propositions contained in the above passage in their code, and to compare them with this gentleman's statements. This, therefore, we shall now proceed to do.

Mr. De la Beche admits that his own Slaves had hitherto decreased; and authentic documents make that decrease, previously to March 1823, to have been proceeding at the enormous rate of nearly four per cent. per annum. He admits also (p. 17.) that a "decrease of Negroes is *very common*" on Jamaica estates, and that in some instances this may be owing to ill treatment; but he endeavours to account for it by assigning other causes, such as polygamy, promiscuous intercourse, licentiousness, and voluntary abortions. It is very easy to excuse the planters by calling abortions voluntary. But let it be remembered, that the women work in the field, and under the whip as long, and as laboriously, as the men; not even pregnant women being excused from their full proportion of labour, until their pregnancy is visible to the eye of the overseer. It is well known, however, that most of the abortions take place (the liability to them being then greatest) in the early periods of gestation, and long before any external marks of it are perceivable. And as for their licentious habits, have not these been promoted, not merely by the utter neglect of their moral culture, but by the prodigal example, as well as by the seductions of their su-

periors? There exists not to this hour, in Jamaica, a single law encouraging, legalizing, or protecting the marriages of Slaves. What can be a more decisive proof of ill-treatment than this? Even in Africa, though polygamy prevails, yet the institution of marriage is anxiously maintained and protected; while, in the West Indies, Africans and their descendants rank, in this respect, with the brutes. What signify the Methodist marriages of which this gentleman speaks? These have no legal sanctions; neither indeed have even marriages of Slaves by the established clergy. Admitting, therefore, all Mr. De la Beche's explanations respecting the causes of depopulation to be just, they still resolve themselves into that grand cause assigned by the Abolitionists—the *ill treatment of the Slaves, and the state of brutish degradation in which they are kept.*

2. "They still labour under the whip without wages."

Mr. De la Beche says, that he has abolished the use of the whip as a stimulus to labour on his own estate; and that Mr. Hibbert has also abolished it on Albion estate. He adds, "Our Negroes have been quite as orderly, if not more so, since the carrying of the driver's whip has been discontinued; and our work is as well done, though I was gravely warned that such innovations would cause every species of insubordination. (p. 17.) He does not state, however, what it is which he has substituted in the place of this stimulus. Had he given wages, it would doubtless have been mentioned. This is a point on which he ought to have been more clear and explicit, for the sake of his brother planters, who deny that the whip can be dispensed with. But what is Mr. De la Beche's account of the general practice in this respect? "The most common mode of calling the Jamaica Negroes to their labour, (and also from their labour to breakfast, p. 19,) is by the cracking of the driver's whip;"

a "barbarous practice," which he wishes "might be discontinued." "It is much to be regretted," he adds, "that considerable *martinetism* exists on some properties with regard to the time when the Negroes ought to assemble in the morning: *then it is that the Negroes suffer most from the driver's whip; for he unfortunately can, upon his own authority, inflict punishment on those who are not in time**; thus making him the judge of an excuse that might appear quite valid to the overseer,—though I by no means wish to state, that the overseers always lean to the side of justice, believing that *not above one half of them are qualified to wield the power that, under existing circumstances, must necessarily be entrusted to them.*" (p. 19.) So that, even by the frank admission of this planter, one half of the overseers of Jamaica, who have the destiny of the Slaves in their hands, are unfit to wield the unlimited authority confided to them. But he goes on: "With very few exceptions, the drivers on Jamaica estates carry either whips or cats: on some they are little used; but I am afraid they are not always mere symbols of authority." "On estates where the whip is permitted as a stimulus to labour, the driver stands near the Negroes, when at work, *and has the power of inflicting punishment at his own discretion upon those who may to him appear idle; a power, as may easily be imagined, liable to much abuse and which should be abolished.*" (p. 21.) This is decisive language, on the part too of one who attributes to the Abolitionists the use of unmeasured invective.

3. "They are still chattels. They are still not the subjects of law, but of individual caprice. They are still without any civil or political rights. Even their marriages are still un-

* It will be remembered with what clamour and invective the Rev. Mr. Cooper was assailed as guilty of falsehood and calumny, when he made precisely the same statement, in the pamphlet entitled "Negro Slavery."

sanctioned and unprotected by any legal recognition."

This last evil has been already adverted to. Mr. De la Beche does not say, that marriage is even now encouraged. All he says is, that "I have never heard or known of a late instance in Jamaica where it was discouraged." And he goes on to account for its infrequency by observing that "the *mass* of the Black population have still a very great objection to this state." Undoubtedly they have; and so would the population of England if the state of the law and of manners was the same in England as in Jamaica. Who would marry in England if there were no law to protect marriage; if the marriage bed could be violated with impunity; if an attempt to resent or punish the violation might be visited, as rebellion, with stripes or with death; if the conjugal tie might be abruptly torn asunder by the will of either party, or by the arbitrary will of third parties, or by their insolvency or death; if the married pair had no interest in their children, they being as much the property and at the disposal of another as the calves or the lambs of the grazier; and, above all, if no disgrace, or discredit, or disqualification of any kind attached to either women or men on account of their living in illicit and unrestrained concubinage? Who would marry in England were such the case there? And yet such is the case in Jamaica. Now, surely Mr. De la Beche might have accounted for the objections of the Blacks to marriage on better grounds than that of their non-advancement in civilization. Does he mean then to say, that they are not as far advanced in civilization as the Africans are in their native land; as the Hottentots, for example; or as the Indians in North America, or as the Esquimaux, or as the New Hollanders? The near approximation of the Slaves to civilized Europeans, or rather their domestication with them, must, in that case,

have operated inversely to its more natural and obvious tendency. But in what nation, savage or civilized, except among the Slaves of polished and enlightened Europeans, can he point out so singular a brutishness and debasement of the human nature as is implied in the non-existence of marriage among them?

The other evils mentioned above are rather implied in the general tenor of the pamphlet than expressly mentioned in it. They are so obvious, however, as not to have required any direct recognition, or they will be found involved in the point which follows.

4. "Their evidence is still generally inadmissible against free persons."

This is admitted by Mr. De la Beche (p. 49); and the utmost he can say is, that "some persons in Jamaica, and himself among the rest," are favourable to the principle of Negro evidence being admitted. But what a total destitution of all civil and political rights, and what an exposure to individual caprice is implied in the inadmissibility of their evidence!

5. "Their manumission is still obstructed."

In Jamaica, a bond for 100*l.* was required on the manumission of every Slave; and in a variety of cases of mortgaged or contested property, or where the owner was a minor, manumission was not practicable. The necessity of giving the bond in question, Mr. De la Beche says, has recently been dispensed with; although it would appear from the act, of which he gives an abstract, that even this dispensation is partial. That act professes to give facilities to manumissions, but it does so very ineffectually: indeed it is little better than a mockery. What is chiefly wanted, is not a law enabling *Masters*, in certain specified cases, to *grant* manumissions, but entitling the *Slaves* to *claim* and to *obtain* their freedom, whenever they have the means of paying for it at a fair and equitable appraisement.—

On this point, Mr. De la Beche, contrary to his usual candour, is so far infected by West-Indian prejudices, as to object to giving to the Negro a power of purchasing his own freedom, or that of his wife and children. And the reason he assigns for entertaining this objection is not a little singular. "To those who possess local knowledge,* or have made themselves acquainted with the Negro character, difficulties will present themselves which, if not guarded against by some regulations, might involve the planter in great embarrassment; for his best and most industrious people are alone likely to avail themselves of this right, and he therefore, would be saddled with the worthless and unprofitable, with whom he would be unable to cultivate the property." (p. 50.) Now let any man weigh this mode of reasoning—and it is one which, it is to be feared, prevails very generally in the West Indies—and what will he find to be its result but the condemnation of the whole Negro race to perpetual and irreclaimable Slavery? The industrious and deserving are too good to be parted with, even at their fair price; and, of course, the worthless and unprofitable are never likely to obtain those means of redemption which must be the fruit either of their own industry, or of their master's favour. What a system must that of West-India slavery be, which could even suggest to the mind of a benevolent man such an objection as this; and still more, which could induce him seriously to entertain and publicly to urge it! If a proof were wanting of the absolute necessity of parliamentary interference, to remove the obstacles to manumission, it would be found in the view taken of the subject by Mr. De la Beche.

* This gentleman's local knowledge was not very extensive. But, even had it been much more so, there often exists along with it such a thing as local prejudice, which is apt to grow in a like proportion.

6. "Even after being made free, they are still liable to be reduced again to slavery, if unable to produce proof of freedom."

Mr. De la Beche says nothing on this enormity. Had it ceased to exist, he would doubtless have stated the fact. But there is abundant proof of its continuance at the very time he himself resided at the island. In the Jamaica Gazette of July 3, 1824, there appears the following advertisement.—

"Kingston Workhouse, May 23, 1824.

"Notice is hereby given, That unless the undermentioned Slave is taken out of this workhouse, prior to Monday the 26th day of July next, he will, on that day, between the hours of ten and twelve o'clock in the forenoon, be put up to public sale, and sold to the highest and best bidder, at Harty's Tavern, in this city, agreeably to the Workhouse Law in force, for payment of his fees.

"William Hall, a Portuguese African Negro man: says that he was sold on the coast when a boy, to a Captain Roper, who commanded a ship called the *Eliza*, with whom he went to England twice, and finally went away from him while there, and came to Jamaica in the ship *Duke*, Captain Smith, as a servant, in lieu of passage money, and has ever since been here.—By order of the Commissioners,

"Henry Broughton, Supr."

Now, here we have a Negro man, claimed as a Slave by no one, accused of no crime, but who is seized as a runaway, put in jail, and at last sold for the payment of his jail fees. Where is he now, and what is his condition? He had been twice in England. The last time he was there he quitted the only person who could claim any title to him, and asserted, as he had a good right to do, his liberty: but going to Jamaica, and living there for some time, he is at length, in that Christian land, in that land which boasts its free, its British constitution,

seized and sold as a slave. What worse could have happened to him at Algiers or Tunis? But ought not the Secretary of State for his Majesty's Colonies to interfere in a case of this atrocious nature, where, under the pretended operation of law administered in the King's name, men entitled to his protection are thus made the subjects of the most odious and brutal oppression? What signify our Abolition Laws, if such scandalous acts of kidnapping and Slave-trading can take place, *openly* and *legally* too, (if the word *legal* will admit of such a prostitution,) in the largest city in the British West-Indies, and within a few miles of the residence of a British governor? If a foreign state were thus to treat a British subject, it would be regarded as justly furnishing a cause of war. But here, in one of our own colonies, the local authorities have the audacity to seize and enslave, and, in open day and by public auction, vend for his jail fees, a man, who, by the laws of England, had obtained his freedom, and was as fully entitled to preserve it unimpaired as the superintendent of the workhouse, or as the Duke of Manchester himself. Is there no process by which such an atrocious transaction as this can be brought before some competent tribunal?

But, to take another instance, no less flagrant: In the Royal Gazette of Jamaica, of the 18th September 1824, is contained the following advertisement.—

“Manchester Workhouse, Aug. 4, 1824.

“Notice is hereby given, That unless the under-mentioned Slaves are taken out of this workhouse prior to Wednesday the 29th day of September next, they will on that day, between the hours of ten and twelve o'clock in the forenoon, be put up to public sale, and sold to the highest and best bidder, at the *Court House*, Mandeville, agreeably to the *Workhouse Law* now in force, for payment of their fees.

“Eleanor Davidson, a Creole, 4 feet 11 inches. She has a little

girl with her, and has been delivered of a male child since she has been in this workhouse: says she is free, and that John Davidson, a free Brown man, of Kingston, is her father.—By order of the Commissioners,

“John Hollingsworth, Supr.”

It was only in September last that this outrageous violation of humanity and justice was perpetrated, under the operation of what in mockery is called *law* in the island of Jamaica, and that not covertly, but openly. A female, the mother of two children, one recently born, is confined in jail, without a pretext of any kind for her arrest and imprisonment; and without a single reason being assigned for it, is doomed, with her children, to perpetual slavery. Much has been said of the violence and acrimony which mark the writings of the Abolitionists towards the West-Indians. It may be, and certainly is, unjustifiable, to employ violent or acrimonious language towards the West-Indians themselves. But it would be something less than human, to contemplate such fruits of the system which they administer as this, without horror and indignation. It is impossible not again to press these matters on the attention of the Secretary of State for the Colonies. Can it be that such transactions as these do not meet the eye either of himself or of those who are employed under him? Is there no one to be found who will direct a moment's attention to the observation of such atrocities? They have only to cast an eye over the Jamaica newspapers, in order to discover them. After all that has been made known of the abuses of the West-Indian system, and after the solemn pledges given by Government and Parliament, must it be left to accident to detect and expose such crimes as these, crimes of the very worst description, under the colour of law,—of law, however, which is such an outrage on all law as could not be tolerated by any set

of men not previously prepared for them by the presence and influence of Negro Slavery?

7. "The master may still sell or transfer them at his pleasure, without any regard to family ties. He alone still regulates the measure of their labour, their food, and their punishment. He may still brand them, whether men or women, in any part of their bodies with a heated iron; confine them in the stocks, load them with chains, strip them naked, and cartwhip them at his pleasure."

Now it has been positively asserted by various writers on the side of the Colonists, that the laws of the West Indies do not permit family ties to be broken. Such assertions only prove either the gross ignorance or the wilful falsification of fact on the part of such writers. Mr. De la Beche is superior to practising any such deception: he says, "Families ought *never* to be separated, nor is it by any means so common a practice *as formerly*; still, however laws cannot be too soon enacted" (they are not then as yet enacted) "to prevent the possibility of this being done." Are such things then actually done, or is the absence of law supplied by a sense of humanity in practice? Let the recent Gazettes of Jamaica answer the question. In that of the 16th October, 1824, stand the following advertisements.—

"Deputy-Marshall's Office, Kingston, October 9, 1824.

"VENDITIONIS returnable October Grand Court, 1824.

"Campbell, Alex., esquire, exor., vs. Thos. Hardy, free Black.

"Hamilton, Robert, esquire, vs. Same.

"Fishley & al. esquires, admors., vs. Same.

"James, a Black, a mason; supposed age 30 years.

"Jack, ditto, ditto; supposed age 36 years.

"Billy, ditto, ditto; supposed age 34 years.

"Hale & al. merchants, vs. Anthony Gutzmer, jun., esquire.

"Maria, a Black, a waiting girl; supposed age 13 years.

"Chamberlain & al. practitioners, vs. Michael Hughes, mason.

"William Gilbert, a Black, a mason; supposed age 35 years.

"Bravo, Abraham, merchant, vs. Edward Boyden, Gent.

"Joe, a Black, a waiting-boy; supposed age 12 years.

"Glen, Frances, of colour, vs. Robt. Chamberlain, esquire.

"Betty, a Black, a drudge; supposed age 32 years.

"Barclay, Andrew, druggist, vs. Abraham Alex. Lindo, esquire.

"Edinburgh, a Black, a labourer; supposed age 50 years.

"George, ditto, a waiter; supposed age 26 years.

"Take notice, That I shall put up to public sale, at Harty's Tavern, on Monday the 25th inst. between the hours of 10 and 12 o'clock in the forenoon, the above Negroes, levied upon under and by virtue of the foregoing writs of *venditioni exponas*.

"Also the following five Convicts, to be sold for transportation.

"Betsy Morgan, Nick, alias Edward Bartly, Wm. Bond, Prince, and Chance. "Wm. Rose, D. M."

"Deputy-Marshall's Office, Kingston, October 2, 1824.

"VENDITIONIS returnable October Grand Court, 1824.

"M'Bayne & al.; vs. John Orr, dec., in hands of Joseph Donnell, esquire, admor.

"Susanna, a Black, a washer; supposed age 45 years.

"Stephen (her son,) ditto, a waiting boy; supposed age 12 years.

"Allick (ditto,) ditto, ditto; supposed age 6 years.

"George (ditto,) ditto; supposed age 3 years.

"Nancy (her daughter,) ditto; supposed age 1 1-2 year.

"Duffus, Wm., Gent., vs. Winckworth Tonge, dec., in hands of Wm. James Murphy, admor.

"John Young, a Black, a field Negro; supposed age 35 years.

"Salentin, L., L., merchant, vs. John B. Cadow, Gent.

"Jane, a Black, a druge; supposed age 34 years.

"Louisa (her daughter,) ditto; supposed age 3 years.

"Mois, John, esquire, vs. Mary Marquis, of colour.

"Prudence, a Black, a drudge; supposed age 35 years.

"McMickan, Gilbert Gordon, vs. John Lodge of colour.

"Bella, a Black a drudge; supposed age 33 years.

"Bogle, Janet of colour vs. Wm. Henry Sowley, Gent.

"Joe, a Black, a sailor; supposed age 30 years.

"Millward & al. attorneys at law, vs. Wm. Geo. Mowatt, of colour.

"George, a Black, a waiting-boy; supposed age 6 years.

"Rieusett, Leonora Sarah, widow, vs. Elizabeth Crichton, widow, in hands of Edward and Joseph Boyden, exors.

"Henry, a Black, a waiter; supposed age 30 years.

"Henry, Peter. Gent., vs. James McQueen, of colour.

"A Cart and three Chaise Bodies.

"Miller, Alex., merchant, vs. Frances Woollery, of colour.

"Benjamin, a Black, a hair-dresser; supposed age 20 years.

"Miskelly, John, Gent., vs. Robert Rainford, Gent.

"A Dun Horse.

"Grant, Alex. & al. exors., vs. James Oughton.

"A Bay Horse.

"Take notice, That I shall put up to public sale, at Harty's Tavern, on Monday the 18th inst. between the hours of 10 and 12 o'clock in the forenoon, the above Negroes, Cart, Chaise Bodies, and Horses, levied upon under and by virtue of the foregoing writs of *venditioni exponas*. William Rose, D. M."

"Portland, Sept. 28, 1824.

"Notice is hereby given, That on Tuesday the 12th day of the ensuing month of October, between the hours of 10 and 12 in the forenoon, I shall set up to public sale,

at the Court-House of this parish, the following Negro Slaves, distrained on for taxes and arrears of taxes against Charles Bernard, Esq. and Mill-Bank; namely,

"Samuel Cochran, a field-man.

"Isabella Bernard, a field-woman.

"Flora Bernard, ditto.

"Frances Bernard, ditto.

"Judy Bernard, ditto.

"John Steel, C. O."

"St. Andrew's, Oct. 6, 1824.

"Take notice, That on Wednesday the 20th inst. I shall put up to public sale, at Harty's Tavern, in Kingston, between the hours of 10 and 12 o'clock in the forenoon, a field Negro boy, named Amos, levied on for taxes due by Mr. Joseph Fry.

"P. Pinnock, C. C."

"Deputy-Marshall's Office, Kingston, October 16, 1824.

"VENDITIONIS returnable February Grand Court, 1825.

"Desgouttes, Lewis, esquire, vs. Peter De Gourney, planter.

"Same vs. Same.

"Same vs. Same.

"Eliza, a Black, a drudge; supposed age 30 years.

"Mary, ditto, a field Negro; supposed age 38 years.

"Thomas, ditto, a carpenter; supposed age 34 years.

"Charles, ditto, a cartman; supposed age 30 years.

"Moss, ditto, ditto; supposed age 30 years.

"Antoine, ditto, a mason; supposed age 30 years.

"Terrice, ditto, a waiting girl; supposed age 25 years.

"Thomas (her son,) ditto, a waiting-boy; supposed age 7 years.

"Benjamin, ditto, a driver, supposed age 35 years.

"Gillott, ditto, a car-man; supposed age 30 years.

"Gabriel, ditto, a waiter; supposed age 24 years.

"La Croix, ditto, a carman; supposed age 30 years.

"Charlotte, ditto, a cook; supposed age 50 years.

"Edmund, ditto, a muleman; supposed age 20 years.

"John, ditto, a field Negro; supposed age 30 years.

"Eleanor, ditto, a grass-cutter; supposed age 35 years.

"Cudjoe, ditto, a cartman; supposed age 35 years.

"*VENDITIONI* returnable Nov. Court of Common Pleas, 1824.

"*Bravo, Abraham, merchant, vs. John Ashburn, of colour.*

"Hagar, a Black, a drudge; supposed age 18 years.

"Take notice, That I shall put up to public sale, at Harty's Tavern, on Monday the 1st day of November next, between the hours of 10 and 12 o'clock in the forenoon, the above Negroes, levied upon under and by virtue of the foregoing writs of venditioni exponas.

"Wm. Rose, D. M."

"St. Andrew's, Oct. 9, 1824.

"Take notice, That on Monday the 25th inst. I shall put up to public sale, at Harty's Tavern, in Kingston, between the hours of ten and twelve o'clock in the forenoon, a Negro girl named Olive, a house-servant, levied on for taxes due by Mullet Hall Plantation, the property of the late Robert Chamberlain, Esq. dec.

P. Pinnock, C. C.

Now all these advertisements occur in a single week in the Royal Gazette of Kingston. What further advertisements of the same descriptions in the same week might be found in the newspapers of Spanish Town and Montego Bay, it is impossible to say. But here, in this one paper, is enough for our present purpose—is enough to furnish the most conclusive evidence of the fact of the frequent disruption, by sale, of the nearest and dearest family ties. The instances of a contrary kind are rather the exception than the rule.

But it would be altogether to misapprehend the extent of the evil which arises from the transferable nature of this species of property, to suppose that the above advertisements comprise all the transactions even of that one week which go to attest, that Slaves are chattels,

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the mere objects of an unceremonious and brutal traffic, literally ranking them with the beasts of the field. Taking this same one week's Gazette of the 16th of October 1824, besides the sales already enumerated, there may be found in it advertisements for the sale of about 1,900 Negroes, chiefly under decrees of the Court of Chancery. These are advertised to be sold either together or in families, and with or without the land. For example:—

"Portland, Aug. 24, 1824.

"To be sold, Mount Oakley, including Lydart, 322 acres and three rods, with the buildings, 60 Slaves, 23 cattle, and 57 sheep; or, if more agreeable, a part of the land and Negroes, as may be most desirable to a purchaser. Time will be allowed for the payment, by instalments, on giving good and sufficient security. This property is well known to be a very healthy and pleasant residence. Apply to the proprietor on the property.

"Thomas Oakley."

"Oct. 16, 1824.

"For sale, Twickenham-park, in the parish of St. Ann, on which there is a spacious dwelling-house, out-offices, barbicues, &c. &c. The situation is very healthy, and is a most desirable residence for a family. The property contains 400 acres of land, cultivated in Guinea-Grass, subdivided in pastures and pimento-walks. It has two springs of water, one of which has supplied the neighbourhood in the late drought. There are 50 able Slaves, who are also for sale; and if not sold with the property, they will be disposed of in families to suit purchasers. Application to be made to James Betty, Esq., Crescent Park, St. Ann's; Mr. Netlam Tory Kingston; or to the subscriber, on the property. John Williams."

Let any one conceive the dismay and devastation which the sale of such gangs in lots must produce. What becomes now of their houses,

their provision-grounds,* their former associates? And what a gloomy and uncertain futurity awaits them! Death may have deprived them of a kind and indulgent master, whose very kindness may now serve no other purpose but to embitter their present destiny. They may be doomed to form part of a jobbing gang, the only consideration with the master of which may be, how many doubloons he can extract from them by the power of the cart-whip, before they are ground down to their native dust. Of jobbing gangs Mr. De la Beche himself observes, that their lot is worse than that of the plantation slaves, having generally hard labour to perform, and frequently far from their own homes, when they are obliged to take up with the temporary huts, which have little appearance of comfort. (p. 34.)

Then as to the other parts of the picture, there cannot surely be a more decisive witness than Mr. De la Beche. Though "the drivers on Halse Hall are not permitted to carry whips, neither are they allowed to punish of their own authority" (p. 5,) yet even there the Slaves may be punished, at the will of the master, or, in his absence, of the overseer, by the stoppage of extra allowances, by confinement in the stocks, by switching, and, in bad cases, by the whip. Though he has abolished the whip as respects women, yet he is obliged to express his "surprise" "at the continuance of a practice so revolting." (p. 45.) And he admits, as has been already seen, that, "with very few exceptions, the drivers on Jamaica estates carry either whips or cats;" and that, when they do, "*the driver has*

the power of inflicting punishment, at his own discretion, upon those who may to him appear idle;" a power, he adds, liable to much abuse. (pp. 20, 21.) "The usual method of punishing Negroes is by the whip, cat-o'-nine tails, and switch,* or by confinement in the stocks." This last, he thinks, should be generally adopted, as far as respects women, instead of the *present* disgraceful custom of flogging them. And though he thinks this custom not now common, yet he says there is no excuse for not doing it away entirely.— (p. 33.)

Again; though, on his own estate, he gives his people an allowance of food, yet he ingenuously adds, that it is only in a few lowland districts that the people have such allowance; elsewhere the people supply themselves with the produce of their own labour. (p. 23.) "When the proprietor is an absentee, he gives a power of attorney to some gentleman in whom he has confidence. The attorney then occupies the situation of the proprietor, and directs the management of his property, appointing overseers, &c. Some gentlemen are attorneys for many properties." (p. 36.)

"These arrangements," observes Mr. De la Beche, "would not affect the comforts of the Negroes, if the attorney took the same interest in them that the proprietor must necessarily do; but *here matters become altered, for the interest of the attorney*" (he being paid a per centage on the produce) "*is to make as much as possible from the estate, and the Negroes become only a secondary consideration.*" Attorneys having the management of many estates, can seldom inspect them. "They are in consequence often entirely left to the overseers, with the exception perhaps of a yearly or half-yearly

* We hear much of the rights of property practically allowed to the Slaves. What becomes of their property in cases like this; cases too of continual recurrence? In a single week we find, in one newspaper of one island, about 2,000 Slaves advertised for sale; and thus exposed to be torn from their domiciles, and to lose, in a moment, much if not all of what they had been collecting around them, perhaps during their whole lives.

* This switch, which is spoken of in such modest terms, is usually an ebony bush, full of small prickles, and, if smartly applied, draws blood from the posteriors at every stroke.

visit. Another evil arises from this system. The overseers look up to this person for patronage, and seldom or never trouble their heads about the proprietors; they study his interest before that of the proprietors, and think more of making large crops to benefit their employer, than they do of improving the condition of the people." (p. 37.) "The comforts of the Negroes depend therefore greatly on the overseers," (of whom he had before said, that not more than one half were fit for their situation,) "for these persons constantly reside among them, and have it in their power to exercise a petty tyranny over them. It is true they can and do complain to the attorney, for which purpose they undertake long journeys; yet I am afraid there is sometimes a leaning to the side of the overseer, from an idea of supporting the White people on the estate." "For any serious act of injustice," (what would be considered in Jamaica as a *serious* act of injustice?) "the Negroes complain to the magistrates, who, it is but fair to state, most commonly see them righted. The comforts of the people may still, however, be seriously affected by the conduct of the overseer, should he not be a humane man, a circumstance not always sufficiently attended to in his appointment." (p. 38.) "Upon many properties," even "the book-keepers" (generally raw lads from school) "are permitted to order punishment; a practice that should not be allowed." (p. 39.) And besides all this, Mr. De la Beche states, that "at the various workhouses," (there is one in every parish,) "Negroes are often sent by individuals to receive punishment, which ought never to be done but under the authority of the magistrates," implying that it is now done without that authority. (p. 46.)

But, before we conclude this head, it will be necessary to say a few words on the practice of branding. Mr. De la Beche does not deny its prevalence. On the contrary,

he has the candour to admit that, on his own estate, three were branded so recently as 1822 or 1823. He adds, "it was wished to punish the overseer who had caused them to be branded; but *as the operation had been performed by heating the small silver brand in burning spirits, and had been applied only for an instant to the back, it was by no means certain that we could do so.*" And yet, by way of palliating the practice, he gives the particulars of three convictions for *cruel* branding. One man, Joseph Boyden, was charged with cruelly, maliciously and wantonly maltreating, by flogging, and marking in five different parts of her body, with the initials of his name and that of his estate, a Sambo Slave, named Amey. He was found guilty. He was sentenced to *six months' imprisonment*, and the Slave was made free. In another case, the same crime is stated to have been perpetrated with a *hot iron*, probably such an iron as, when heated red hot, is used to brand casks with. The culprit, a blacksmith, of the name of Lee, was sentenced to four months' imprisonment, and a fine of 100*l.*; and the girl was declared free, and entitled to an annuity of 10*l.* a year for life. In the third instance, a female was branded on the breast, probably in the same horrid manner, by a wretch of the name of Cadore, who got off for a fine of 100*l.*, the sufferer being manumitted. In these cases, there must have been some circumstances of peculiar atrocity, which ensured conviction and a measure of punishment; but for branding with a silver brand, heated with burning spirits, though described by Mr. De la Beche as "an abominable practice," there is, it seems, no punishment. It may legally be inflicted by any ruffian, on any man, woman, or child, placed under his authority; and "brutal characters, when possessed of power, will abuse it." (p. 27.) There is at least no law against *branding*, unless it is accompanied by such wanton

cruelty as a jury will be found to regard and to punish as a nuisance. Mr. De la Beche thinks that instances of branding are now rare. He is mistaken and the Jamaica newspapers prove that he is so.

Let him only look at the Royal Gazettes of Jamaica, that for example, of the 19th to the 26th June 1824, while he himself was in the island, and abundant proof will there be found of the frequency of the practice, at least at no distant period. The following are notices of Slaves advertised, either for sale or as runaways:—

"Elizabeth Francis, a Creole, marked G F, G F below, not plain, on the right shoulder."

"William Bullock, a Creole, marked T S, heart on top, on left shoulder."

"Fin, a young Creole Negro boy, marked S on right shoulder."

"Edward Frazer, a Mulatto Creole man, marked R S on shoulder."

"William, alias Harry, a Creole, marked apparently I A on right shoulder."

"William Slater, a Creole boy, has blister marks on the left, and marked A S on the right shoulder."

"Frank, a young Creole Sambo man, mark not plain on right shoulder."

"Robert Henry, a young Creole man, marked M R about the shoulders."

"Sam a young Creole Negro man, marked G. J. on right shoulders."

"Robert, a young Creole Negro man, marked apparently T R P on left shoulder," &c. &c.

8. "He may still deprive them of half their night's rest; and he may leave them no alternative, with respect to the employment of Sunday, but that of toiling for their subsistence, or carrying their produce to market; and he may still shut them out from the means of religious instruction."

On the subject of night work, Mr.

De la Beche is very frank and explicit. "During crop time," he says, "which generally lasts about four months, the Negroes are, in consequence of being but comparatively few on this estate, divided into two spells, which relieve each other, thus allowing half the night for work and half for rest," besides, be it remembered, working all day. The law forbids working the mill on Sunday night, or after a certain hour on Saturday night.

Mr. De la Beche appears to entertain a most honourable solicitude for the religious instruction of his own Slaves, and he engaged one of the Wesleyan Missionaries to attend them once a fortnight in the evening. The Jamaica markets, however, are still held on Sundays; but he says that a Saturday market is beginning to grow up in Kingston, owing greatly to the exertions of the Baptist and Wesleyan Missionaries. The only measure which the legislature have taken, in the way of encouraging the change, has been to avail themselves of the circumstance to prevent their Slaves from being levied on for debt on the Saturday as well as on the Sunday. This, however, is still more for their own benefit than for that of the Slave.

The religious and moral instruction of the Negroes, Mr. de la Beche admits, has been very little attended to until lately. The curates appointed some years ago have done little, generally speaking, in this way. Indeed little religious improvement among the Negroes has been effected by the Established Clergy, except in two or three districts. "Hundreds of Negroes have no doubt been baptized; but the ceremony seems to have been considered as sufficient; no religious instruction having been afforded either before or after." The common, though not perhaps the universal, practice has been "to assemble numbers of the Negroes together: they are merely asked what their names are to be, and

are then baptised *en masse*, the rector receiving half a dollar for each." (p. 27.)—"It is only justice to add, that instances have occurred in which the offers of some of the clergy to instruct the Negroes, have been very ungraciously received, and even refused by the managers of estates. A different spirit, he says, *begins* now to prevail, and he hopes that *ere long* all the Negroes will be instructed—much being expected from the bishop.* (p. 28.) Mr. De la Beche ascribes whatever progress Christianity is now making to the Wesleyan and Baptist Missionaries; the former of whom especially he represents as a highly useful body of men. The supineness of the clergy he does not consider, however, as a ground of blame on the people of Jamaica; who, he says, "have nothing else to do with their appointments, than to pay the salaries attached to them." And yet he admits that the services of the clergy have often been refused; nor does he say that any effort has been made to stimulate their exertions, except the questionable one of giving them half a dollar for each act of baptism.

Mr. De la Beche, it will be allowed, after this detail, is an important witness in confirmation of almost all that the Abolitionists have affirmed or sanctioned on the subject of Negro Slavery. His book, however, contains further matter which calls for some remarks; and these the respectability of the writer makes it the more expedient not to with-

hold. He meant doubtless to be fair and candid; but then he must, as a planter, naturally wish to convey as favourable an impression of his own occupation as possible, and his opportunities of accurate observation, during the twelve months he was in the island, with much to employ him on his own estate, could not have been such as to exempt him from error. He must have depended much on the information of others, and that information was not likely to be quite impartial. It is probably to this cause that the mistakes into which he has fallen in some instances, may be ascribed.

If fairness he ought to have distinctly informed his readers, that his description of the state of things on his own estate had little or no application to plantations generally; and he ought to have afforded some explanation of the causes of the large decrease of his own Slaves which had preceded his arrival.

Mr. De la Beche concurs with every other writer in representing the labour of sugar-planting as greater than that incident to every other species of culture. "On cattle farms and coffee plantations they have no night-work; neither have they cane holes to dig, which is hard labour when the land has not been previously ploughed." He ought to have added, that the plough is scarcely ever used in Jamaica.

He states, that the labour of the Negroes begins at five in the morning during half of the year, and at half past five during the other, and continues till seven or half past six in the evening, with an interval of half an hour for breakfast, and two hours for dinner—so that their actual work in the field, independently of the labour of going to it and returning from it, is protracted from ten hours and a half to eleven hours and a half. He entirely omits, however, all mention of the heavy task which is further imposed upon them, after the labour of the day is over, of collecting grass for the horses and cattle on

* Two circumstances serve to damp this expectation. The first act of the bishop's administration was to appoint the Rev. Mr. Bridges his chaplain; a man notoriously opposed to all reform, and the thorough-going advocate of a system of which Mr. De la Beche, though no clergyman, has exhibited so dark a picture. The second was to give, probably under Mr. Bridges's dictation, a somewhat repulsive answer to a very respectful address of the People of Colour of Kingston. To these may be added, a most extraordinary official despatch, addressed by him to Lord Bathurst, which has been laid before the House of Commons.

the estate, and which occupies at least an hour more of their time ; making it eight o'clock before they can get to their huts, or set about preparing their supper ;—all this too being exclusive of the night-work of crop-time. There are, besides, in his detailed statements certain little unintentional inaccuracies which serve to produce a false impression, such as,—“their breakfast has been prepared and brought to the field by cooks ;” whereas it is first brought to the field by the Negroes themselves, and there prepared by cooks. —Again ; “from choice they defer their principal repast till the evening.” Not from choice but necessity ; the interval allowed at noon being wholly insufficient to go home, light a fire, prepare a comfortable meal and eat it, before they must be again in the field. He labours also to prove that Negroes prefer bad houses to good ones. (p. 26.) He bears a remarkable testimony, however, to the voluntary industry of the Negroes, which dissipates at once all the calumnies on that score of which they have been made the victims. He represents them, after having been toiling in the field, under a tropical sun, from five in the morning until half past twelve, seven hours and a half, as devoting the interval of rest to the cultivation of their provision grounds, which, in his case (a very rare one,) happen to be near their houses ; while their children are employed by them in collecting food for their pigs, although they also form a gang (from six to nine years of age) which is at work, like their parents, during the day. (p. 7.)

“It is generally agreed,” says Mr. De la Beche, “that punishment is by no means so common as it used to be ;” and that “the general improvement in the treatment of the people is considerable.” (p. 34.) This is possible ; and yet it is remarkable, that such has been the uniform language of planters from

the year 1787 to the present day. All admitted the badness of the treatment at some preceding period, and maintained the existence in their own day of great improvement. And yet the slaves still decrease ; they are still chattels, they are still without marriage, they are still driven at their work, they are still cart-whipped, and they are still subject to the arbitrary power of overseers not more than one half of whom, Mr. De la Beche allows, are fit to be trusted with the care of them. These are not very pregnant proofs of improvement. But he would infer from the familiarity with which they are often treated by their masters and mistresses, and the gaiety they exhibit in their dances and on their festivals, that the statements given of the unhappiness of Slavery are exaggerated, and that it is not that depressing institution which many suppose. There cannot, however, be a more unwarranted inference, and it is precisely what has deceived many who have had only a passing glimpse of West-Indian Slavery. But when we contemplate even Mr. De la Beche's own admissions with respect to their state, in what light can we view their joyousness on certain occasions, but as marking the obtuseness of feeling which Slavery never fails to engender ? It resembles the revels of London during the plague, or the Saturnalia of the Romans, and is so far from proving that the Slaves are not a depressed race, that, under all the circumstances of the case, it is one of the indications of their extreme depression.

It is due to Mr. De la Beche to state, that he cordially approves of almost all the reforms proposed by Government, and that he condemns the Jamaica Assembly for having refused to adopt them. On the whole, the public are greatly indebted to him for his seasonable publication.

Literary and Philosophical Intelligence, &c. &c.

GREAT BRITAIN.

PREPARING for publication:—A Commentary on the Psalms; by Mrs. Thompson;—Miscellaneous Writings of Evelyn; by Mr. Upcott;—Documentary Supplement to "Who wrote Icon Basilike?"; by the Rev. Dr. Wordsworth.

In the press:—A full Answer to the Rev. T. Baddeley's "Sure Way to find out the true Religion;" by the Rev. J. Richardson;—Annotations on the Gospels and Acts of the Apostles; by the Rev. W. Wass, M. A., F. S. A.

Oxford.—Convocation has accepted a proposal from the Rev. Dr. Ellerton to found an annual Prize of Twenty Guineas for the best English Essay on some doctrine or duty of the Christian Religion, or on some subject of theology which shall be deemed meet and useful.

The prizes for the year 1825 have been awarded to the following gentlemen:—Latin Verse: "Incendium Londinense anno 1666." E. P. Blunt, of Corpus.—Latin Essay: "De Tribunicia, apud Romanos potestate." F. Oakley, B. A. Christ Church.—English Essay: "Language, in its copiousness and structure, considered as a test of national civilization." J. W. Mylne, B. A. Balliol.—Sir Roger Newdigate's Prize. English Verse: "The Temple of Vesta at Tivoli." R. C. Sewell, of Magdalen.

A volume has been published by the Rev. W. Innes, entitled "The Christian Ministry," consisting of extracts from the works of Baxter, Watts, Alleine, Wither-spoon, Dr. Erskine, Henry Martyn, Brainerd, Cecil, and Robert Hall. Most of our clerical readers are doubtless acquainted with the valuable collection of treatises on the pastoral charge collected by the late Bishop Randolph, and printed at the Clarendon press, in a volume entitled "the Clergyman's Instructor," containing Herbert's "Priest to the Temple," Jeremy Taylor's "Rules and Advices," Burnet's "Pastoral Care," with treatises on the same subjects by Bishops Sprat, Bull, Gibson, and Hort. Mr. Innes' extracts form a highly valuable companion to this work; and they enter, as might be expected from the names of the respective writers, with great earnestness, into the most intimate "sacra privata" of the subject, as respects the state of mind of the minister himself, and his spiritual preparation for the right discharge of his arduous office.

A work highly useful to Biblical Students has just been published, in three closely printed volumes, price 3*l.*, entitled "Scientia Biblica," containing the New Testament in Mill's edition of the Greek text, and the authorised English version, with a copious and original collection of parallel passages, printed at length. The parallel passages which have been collected with great care and application, are particularly adapted to the use of the clergy, for quotation, comparison, or selection, in the composition of sermons; without the labour and distraction of mind of turning to scores and hundreds of passages from the usual marginal references.

The act for regulating weights and measures which was to have come into operation on the 1st of May, is deferred to the 1st of January 1826.

At a late meeting of the Asiatic Society of London, several Burmese articles were presented. Among others, a Burmese sabre, of a very rude and awkward shape; and a copy of a curious Burmese book, the letters of which are in mother-o'-pearl. It is of an oblong shape, and composed either of wood or pasteboard, lackered.

The Prayer-book of Charles I., used by him at his execution, was lately sold by auction for one hundred guineas. The work is folio, partly black letter, bound in Russia, originally purple, but now much faded, with arms and cover in gold. On the leaf of the preface is written, "King Charles the First's own Prayer-book," and "Ex Libris Biblioth. Presby. Dumf. Ex dono Joan. Hutton, M. D. 1714." On the title-page of the Psalter is "Carolus R." supposed to be the autograph of the unfortunate monarch. This book is reported to have been given by the king, at his execution, to Dr. Hutton, and presented by him as a relic to the Presbytery of Dumfries. It is stated that it afterwards became the property of a gentleman named Maitland, and at his death was put up for sale; but the Presbytery of Dumfries declared that it had been surreptitiously removed from their library, and threatened proceedings at law to recover it, and were only deterred from instituting them by their inability to shew how they lost the possession, the law of Scotland requiring that as the first step towards regaining possession of any moveable property.

Captain Clifford has brought to England a most valuable manuscript upon Papyrus, of a portion of Homer's *Iliad*, belonging to Mr. Bankes, the Member for Cambridge University. The MS. was discovered in the island of Elephantina, in Upper Egypt, by a French gentleman travelling for Mr. Bankes. It is written in Uncial letters, and is ascribed to the age of the Ptolemies. It is alleged to be, by many centuries, the oldest classical writing in existence.

A curious antiquarian discovery was lately made within the ruins of Glastonbury Abbey, by a party of gentlemen engaged in searching after the hitherto unexplored antiquities of that consecrated monastery. On sinking a pit four yards square, to the depth of 5 or 6 feet, they found the crown of a nearly semicircular, or Anglo-Norman arch, of beautiful and elaborate masonry, similar in pattern to the lozenge-like ornaments of the windows of St. Joseph's chapel. They also found a flight of winding steps leading to this subterraneous arched recess; and a small well, overhung and protected by the costly arch that rose above it. This secret chamber and sacred well seem to have been used for the purposes of miraculous cure; for, tradition speaks of the holy water, as well as the holy thorn, of Joseph of Arimathea; but no visible evidence of its existence was known to remain, till the development of the crypt in question. Mr. Reeves, the recent purchaser of the Abbey domain, has directed the subterraneous chamber, with its staircase, arch, well, and pavement, to be cleansed, and restored, as nearly as possible, to its primitive condition.

Silicium, the supposed metal of flint, has been obtained in a separate state, and proves to be of a dark nut-brown colour, without the least metallic lustre.

The first chain of that stupendous work, the Menai Bridge, near Bangor, has been thrown over the straits. The extreme length of the chain, from the fastenings in the rocks, is about 1600 feet. The road on the bridge is to consist of two carriage-ways, of 12 feet each, with a foot-path, of four feet, in the centre.

The face of a church clock may be easily rendered as legible in the night as in the day. This has for some years been exemplified at the Tron Church, in Glasgow. A gas-lantern is supported at several feet distant from the upper part of the clock-face, on which side only it is glazed. A gas-pipe supplies the lantern, and another is used for lighting it. It

effects this by means of a row of small holes along its whole length from the ground. The lamp-lighter, by means of cocks within his reach in the street, turns the gas into both these pipes, and, after waiting a proper time for it to ascend to the lantern, he applies his flambeau to the jet of gas issuing from the lowest of the holes in the subsidiary or flash pipe, the flame from which instantly communicates to the jet next above it, and so on, until in a few moments this chain of flame enters the lantern, and lights the burner of the main pipe; which being perceived by the illumination on the clock face, the flash-cock is then turned off, and no further attendance is needed.

SOUTH AFRICA.

The "South-African Advertiser" contains the following extract from a letter from Graaf Reinet.—"This morning several of the inhabitants were attracted by a cloud, which had made its appearance about a mile eastward of the town; and it was soon ascertained that this phenomenon was occasioned by a vast swarm of migratory locusts, the first which have made their appearance in this neighbourhood since 1808. They are still young; and, though their numbers, in comparison with the immense swarms with which some of us have had formerly to contend, may be termed few, they are sufficiently numerous to astonish those who have lately come among us; and they cause no small degree of anxiety to the farmer, who knows, by experience, what they may become in a season or two, if Providence be not pleased to arrest so dreadful a visitation."

INDIA.

Private letters and the public journals from India continue to teem with such accounts as the following. When will the arm of authority interpose, as so easily and effectually it might, its benign efforts to abolish this inhuman custom?

"Sulkea, Dec. 31, 1824.—Yesterday a suttee took place near the godowns of the late Mr. Jones. A gentleman hearing of the circumstance proceeded to the spot in hopes of preventing it, but was unfortunately too late. On inquiry he was given to understand that the victim was a fine young woman about sixteen. No intoxicating drugs were administered to her at the pile, but they had been given at the house of the deceased. She was obliged to walk round the bier of the deceased; and as soon as she fell down exhausted the

vile Brahmins secured her with Bamboos, and prevented the possibility of escape. There was a man present enjoying the sight, with a spear in his hand, who called himself a chowkeydar: by him the gentleman who inquired for the order of the magistrate was referred to the darogah, who was represented to be near at a subordinate police station. Thither the gentleman went, and found the darogah enjoying a chillum; who, on being asked for a sight of the perwanah, said that he had received one authorizing the sacrifice, but that he had left it at Sulkea! All the Brahmins but one skulked away on hearing the gentleman making inquiries; and it is worthy of remark, that the man only died in the morning; nevertheless a report must have been made to the magistrate, permission granted, and intimation thereof sent across the river within the space of about four hours. *Credat Judæus!*"

A subscription is in progress amongst the Unitarians, in India and in England, towards enabling Ram-Mohun Roy and Mr. Adam, a Unitarian missionary, to build a chapel at Calcutta. This coalition seems to speak as little in favour of the Christian complexion of modern Unitari-

anism as did the celebrated letter and epistle dedicatory to the Mohammedan ambassador from Morocco to the Unitarianism of the age of Charles the Second.

A Roman-Catholic priest of the name of Stabellini, has been consecrated Portuguese Bishop of Dorileia, and Apostolical Vicar-General, in the dominions of the Great Mogul, Idulshaw, Golconda, and in the island of Bombay, at the mother church of De Esperanca, at Bombay. The ceremony was performed by the Bishop of Antiphila, and two Vice-Bishops.

NORTH AMERICA.

The temperature of newly-killed animals was, on sixteen different occasions, noticed by Captain Lyon, during the severity of the Arctic winter of 1821-2. The greatest heat observed, that of a fox, was 106½ deg. of Fahrenheit, when the surrounding air was 14 deg. below zero. The mean of fourteen Arctic foxes, a white hare, and a wolf, gave 102 deg. of animal heat, at extreme depressions of the thermometer, in the surrounding air. How wonderful this provision of an all-wise and merciful Creator!

List of New Publications.

THEOLOGY.

A History of the Christian Church, from its erection at Jerusalem to the present time; by the Rev. John Fry, B. A. 8vo. 12s.

The Fifth Volume of the Village Preacher; by a Clergyman of the Church of England. 12mo. 5s.

Davison's Primitive Sacrifice. 8vo. 7s. 6d.

Groser's Lectures on Popery. 12mo. 5s.

Evidence against Catholicism; by the Rev. Blanco White. 8vo. 9s. 6d.

Death-Bed Scenes; by the Author of the 'Evangelical Rambler.' 7s.

Letters to Mrs Butler, on his Book of the Roman-Catholic Church; by the Rev. H. Philpotts, D. D.

Defence of Religious Liberty; by the Author of 'Letters on Prejudice.' 8vo. 3s. 6d.

St. Paul's Visitation at Miletus; a Visitation Sermon preached at Ipswich; by the Rev. J. Wilcox, M. A.

A Charge delivered to the Clergy of the Archdeaconry of London; by Archdeacon Pott. 1s. 6d.

An Essay on the Absolving Power of the Church; by the Rev. T. H. Lowe, M. A.

CHRIST. OBSERV. No. 282.

The Primer, or Book of Private Prayer, authorised by Edward VI.; edited by the Rev. H. Walter.

Thoughtful Hours; devoted to the interests of Youth.

A Practical View of the Redeemer's Advent, in a series of discourses; by the Rev. J. H. Stewart, M. A.

Osric, a Missionary Tale; by C. Elizabeth.

A Sermon on the Vice of Gaming; by the Rev. B. Sandford.

MISCELLANEOUS.

History and Antiquities of the Tower of London; by J. Bayley, F. R. S. Part 2, 4to. 3l. 3s.

Dr. Young's and M. Champollion's Phonetic System of Hieroglyphics; by Henry Salt, F. R. S. 8vo. 9s.

Maps to Herodotus. 10s. 6d.

Maps and Plans to Thucydides. 10s. 6d.

Geographical Memoirs of New South Wales; by Barron Field, Esq., F. L. S.

The History of Wales; by J. Jones, LL.D. 8vo. 20s.

The Sydney Papers. Edited with Notes, &c.; by R. W. Blencowe. 8vo. 10s. 6d.

A Table of the Mineral and Vegetable Poisons: with the Symptoms, Treatment, and Re-agents, from the French of De Salle; by W. Bennett, M. D. 4s. 6d.

Thompson's First Principles of Chemistry. 2 vols. 8vo. 1l. 10s.

Mineralogy: by F. Mohs, of Freiberg. Translated by William Haidinger. 3 vols. post 8vo. 1l. 16s.

Elements of Chemistry; by W. Weldon. 8vo. 12s.

Recollections of Foreign Travels; by Sir E. Brydges, Bart. 2 vols. 18s.

The Vision of Hades. To which is added the Vision of Noos. Foolscap 8vo. 6s.

The Lost Spirit, a Poem; by J. Lawson. 1 vol. 18mo.

The Life of J. Chamberlain, by Mr. Yates, and re-published and edited by the Rev. F. Cox, A. M. 1 vol. 8vo.

Juvenile Prize Essays, with a Preface by the Rev. H. F. Burder. 2s.

Affectionate Advice to Apprentices and other Young Persons; by the Rev. H. G. Watkins. 6d.

Isabella, a Moral Story: by the Daughter of a Clergyman. 2s. 6d.

Inaugural Discourse of Henry Brougham, Esq. M. P., on being installed Lord Rector of the University of Glasgow. 2s. 6d.

Excursions in Maderia and Porto Santo; by the late T. E. Bowdich, Esq. 4to. 2l. 2s.

Brazil; by Maria Graham. 4to. 2l. 2s.

Journey across the Cordillera of the Andes; by R. Proctor. 8vo. 12s.

Religious Intelligence.

SOCIETY FOR PROMOTING CHRISTIAN KNOWLEDGE.

THE last published Report commences with stating, that the progress of the Society's affairs during the year is such as to afford general satisfaction. The number of subscribing members amounts to about 15,000, of whom 621 have been elected since October, 1823. A considerable increase is found in the receipts and expenditure; and the circulation of religious books has been greater than in any former year. The whole number of books and tracts delivered from the Society's stores, between the audit in 1823 and the audit in 1824, amounted to 1,454,818, exceeding the issue of last year by 64,107. The increase in the single article of Bibles was 5031; and in Common Prayer-books no less a number than 22,605.

The demand for the family Bible continues to increase. Three editions, comprising together 26,000 copies, have been printed.

The rules and orders of the Society have been revised during the past year. The form of recommending new members has been shortened; and, whether the parties reside in London or in the country, the signature of a single member only is required. Ladies are again admitted as annual subscribers, upon payment of the usual benefaction and subscription, without ballot, as was the ancient custom of the Society. The annual Report is, in future, to be laid before the General Meeting of the Society in the month of June. The house in Bartlett's Buildings not affording sufficient accommodation for the general meetings, or for the Society's

increasing business, a house in Lincoln's-Inn Fields has been purchased, and is now occupied by the Society.

The Report next adverts to the appointment of two bishops for the West-Indies. "While the duty," say the Board, "of communicating religious instruction to the slaves was felt more irresistibly from day to day, the Society for promoting Christian Knowledge was convinced that no exertions could prove extensively successful, until the Government led the way, by the formation of an enlarged and sufficient church establishment. An increasing sense of what is due to the temporal and spiritual welfare of the Negroes led to the adoption of the long-desired measures." The Report adds further on this subject,—“The bishops will be accompanied by the archdeacons, and by a large number of highly respectable clergymen, whose duty it will be to administer to the spiritual wants of the Negroes. In addition to the clergy appointed by his Majesty's Government, the Incorporated Society for the Conversion of the Negroes have recently made a considerable increase in the number of their missionaries to the West Indies. Under such favourable circumstances, while the efficiency of the existing parochial clergy in the islands cannot fail to be incalculably increased by the blessings of Episcopal superintendence, their duties will be shared among an additional number of labourers. The Board would have deemed it incumbent upon them to make especial exertions in this great cause, had not the work been already auspiciously commenced by the Incorporated Society for the Conversion of Negroes, an institution which is conducted

upon principles in no respect dissimilar from their own."

A translation of the First Homily into modern Greek having been sent to the Board the Rev. Mr. Leeves, Chaplain to the British Factory at Odessa, who expressed an opinion, that the circulation of the Homily would be highly useful in some parts of the East, and the translation having been carefully examined, the Board resolved to print 5000 copies. These copies were forwarded to Mr. Leeves without delay.

Communications have been received from clergymen resident in Wales, recommending the Society to encourage the translation of a number of tracts, in addition to those already on their catalogue, into the Welsh language: the Society determined to adopt the measure, and have obtained the services of three gentlemen, who are now actively engaged in procuring the translation of the tracts.

Since the publication of the former Report, the Society has been deprived of a zealous friend, and most munificent benefactor, by the death of Archdeacon Owen. The fund of Clericus, which was established by this benevolent individual, for the supply of the soldiers of the regular army on foreign stations with Common Prayer Books and religious tracts, amounted, previously to the decease of the founder, to 5,743*l.* stock, 3 per cent annuities: and the Archdeacon bequeathed to the Society the sum of three thousand pounds to augment this fund.

The Diocesan and District Committees continue to prosecute their labours with unabated spirit. Several new Committees have been added to the former list.

The foreign operations of the Society are briefly as follows: In Nova Scotia and Quebec the Committees have succeeded in acquiring a pretty extensive sale for their books. In Bengal the designs of the Society are prosecuted with activity and success. The Calcutta Diocesan Committee had distributed during the year 12,286 books and tracts; in which number are included 445 Bibles, 1117 Prayer-books. A printing-press, and 1000*lbs.* of English type, have been consigned to the Madras Committee, for the use of the mission press at Vepery. The general information from this presidency is highly satisfactory. It was determined that a new mission church should be built at Vepery, and the congregation and schools had so rapidly increased, that it was found necessary to erect a building of much larger dimensions than had been originally contemplated. The church will now be large enough to contain 1000 per-

sons. The Society's books, it is stated, are in great demand in this part of India. In addition to those sent out from England, a supply is constantly issuing from the mission press at Vepery. During the last year, a large proportion of the Old Testament has been printed in Tamul, and many school-books in Tamul, and English. A Tamul and English Dictionary, compiled by the Rev. Mr. Haubroe, is now passing through the press. The number of scholars in the school at Vepery is 383; of whom 41 are heathen, and a new school has been opened. The Rev. Mr. Wright, the Company's chaplain, at Trinopoly, has instituted a small circulating library, for the use of soldiers, at his own expense. From Bombay the Society has received intelligence, that the general distribution of the Society's books and tracts is usefully pursued; and that several of the chaplains have expressed their sincerest thanks for the great assistance afforded them through the Committee. In some of the larger and distant stations in this archdeaconry have been formed dépôts of books; from which the chaplains make issues at their discretion, under the general instructions of selling at prime cost to such as are capable of purchasing, and at reduced prices to those who are not so capable; so that gratuitous issues are limited, as far as may be practicable, to those who, from special circumstances, are unable to purchase, or are otherwise particularly deserving of the Committee's assistance. The several schools under the Bombay Education Society, and the regimental schools, are supplied with all the tracts used in the National system. The number of children in these schools may be estimated at about 1000. The Committee have printed the "Chief Truths of the Christian Religion," in Mahrattée; and have agreed to print the History of Joseph in Persian, taken from Mr. Robinson's translation of the Book of Genesis. The series of the National School Tracts, now completed both in Mahrattée and Guzerattee, are made great use of in many of the native schools; and a considerable number has been distributed by some of the missionaries. Large consignments of books had been received in Jamaica; and books had been issued to every parish in the island, and distributed either gratuitously or at reduced prices, at the discretion of the incumbent. In conclusion, the Board earnestly solicit the prayers of all the members for the Divine blessing on the Society's endeavours to promote the glory of God, and the best interests of mankind.

LADIES' HIBERNIAN FEMALE SCHOOL SOCIETY.

A statement of the establishment and objects of this highly useful institution will be found in our vol. for 1823, p. 805. From the First Annual Report of the Committee we collect the following particulars relative to its proceedings during its first year, which has been employed chiefly in forming connexions, and laying the foundation for the future operations of the Society. No other institution had been previously founded for the exclusive education of Irish females; and considering how greatly the state of society is influenced by the wives, mothers, and sisters of families, such a society appeared to be of great value for the welfare of that long neglected country.

The nature of the Society's present connexions in Ireland, and its progress in forming schools, may be ascertained by tracing its operations through the several provinces. The following are a few cursory memoranda.

In Ulster a general desire has been expressed and manifested by the Society's correspondents to promote the wishes of the Committee. The inspectress has hitherto been employed here, and six schools have been arranged by her. Six other schools have been promised aid in this province, and the inspectress is proceeding in their formation.

In Leinster the schools await the arrival of the inspectress for regular formation. Six are quite ready for her visits. In two instances the commencement of schools is suspended, merely till the houses designed to receive them shall be completed. Much has been done in the way of commencement; extensive promises of co-operation have been given; and it remains only to realize the hopes held out during the past year.

The Committee have received from every county in Munster, earnest solicitations for assistance and promises of co-operation. Little has yet been effected; but they trust that much has been begun in Cork. They have already assisted three schools, and it is hoped that a fourth will very soon be opened.

In endeavouring to form a just conception of the state of those parts of the province of Connaught which have come under their observation, the Committee, while deeply affected by the representations of their correspondents, as to the ignorance, poverty, and want of cleanliness, which too commonly prevail in that district of Ireland, and especially among the lower classes of female peasantry, are

encouraged by the accounts which continue to arrive of the great and increasing desire for instruction; of the eagerness with which the children flock to the schools already formed in connexion with the Society; and the applications which are constantly made for new schools. Four large schools have been established in the county of Sligo, and to another assistance is promised; and to several others in other counties of the province.

Seven Associations in aid of the Society have been formed in England; at Clapham, Walthamstow, Cheltenham, Brighton, Clifton, Exeter, and Sheffield. Several associations have also been formed in Ireland.

The following is a standing rule of the Society: "The books used in schools deriving assistance from the Society shall be the Scriptures, and approved Spelling-books. Employment in needle-work, and what belongs to an exclusively female education, shall be considered a prominent and necessary part of the system." Various other excellent regulations have been adopted.

We select the following passages from the recent correspondence of the Society.

From a Lady in the county of Donegal.

"The only circumstance which causes any difficulty in the school, is providing materials to keep the children in work. We are also desirous of rewarding the poor girls by distributing some cloaks and stuff coats for the winter, as many of them live three or four miles from school, and have no covering fit for the cold of winter. It is hard to relieve *all* their wants; they *all* need instruction, and, with a few exceptions, *all* need clothing, and many, alas! want food; some few even want the shelter of a home; but, thanks be to God, the prospect is brightening for the peasantry of Ireland."....."We held our quarterly examination the first week in this month, and I have great pleasure in communicating the progress evident in all the classes. Fifteen girls repeated from the 14th chap. of St. John's Gospel, to the 20th chapter, perfectly correctly. The plain work was beautifully done, though on coarse materials."

From a Clergyman in the county of Down.

"The establishment of a school for the specific object of instructing the rising female generation in useful industry is extremely desirable, and the more especially since many of the lower class of females enter upon the duties of domestic life without being able in any degree to provide for their own or their children's temporal comfort."

View of Public Affairs.

FOREIGN.

FRANCE.—The coronation seems to have gone off somewhat heavily, notwithstanding the great anxiety displayed to render it attractive to the public. The king is said to be unpopular, in consequence of the favour he has shewn to the views of the priests and Jesuits, and his partiality for the system of ultra royalism. The chambers have closed, after a session marked by very few debates of much interest or importance, with the exception of those on the law of sacrilege, and of indemnity to the emigrants. The power and influence of the popular branch of the legislature seem to be increasingly on the decline; and new measures, it is rumoured, are in contemplation against the next session for abridging the liberty of publishing their debates.

SPAIN.—The misfortunes of this ill-governed country, continue to thicken around it. The native soldiery, on whom, since the evacuation of the garrisons by the French, the maintenance of the public peace has devolved, have evinced great discontent at the tardy payment of their wages, and are preying in a disorderly manner upon their fellow-subjects. The government seems also to be greatly alarmed, and not without cause, for their favourite colony of Cuba. In addition to these misfortunes, Columbian privateers have found their way into the very ports of Old Spain; and the government has neither money nor influence to repress these retaliations for the injuries committed on the western side of the Atlantic.—Every new negotiation for a loan meets with the most peremptory denial; and all parties seem to be awaiting in languid exhaustion the occurrence of some fresh convulsion.

POLAND.—The Polish chambers have met, but their deliberations are greatly restrained by the arbitrary dictations of the emperor of Russia, who has also forbidden the publication of their speeches. The emperor promises to approve whatever they may propose of a beneficial kind, but to reject whatever would be injurious to their posterity, of which he constitutes himself the sole judge. A committee has been chosen by his direction to revise the regulations which exist with reference to religion; but it is not stated what are the specific objects in contemplation. It is well, however, to have even the form of a popular assembly. The Polish legislature is probably as unshackled in its deliberations as was the parliament of Eng-

land under Henry the Eighth or Elizabeth.

GREECE.—The most important intelligence from Greece is the report, that the patriots have captured and burned the whole of the remainder of the Egyptian fleet in the port of Navarino, and also put to flight the Egyptian army, a few fugitives only escaping in safety to Modon. The public is waiting with much anxiety for a confirmation of this intelligence.

DOMESTIC.

The attention of Parliament has been directed to complaints of illegal and oppressive transactions in three of our colonies—all slave colonies. Those against the government of the Cape of Good Hope we pass over, as they are founded on *ex parte* statements, which are to be investigated in the next session. Those from Jamaica and Barbadoes are of a less dubious character, and involve abuses of singular atrocity, and of most momentous import.

With regard to the first of these islands, our readers cannot have forgotten the cruel and illegal proceedings detailed in our last volume, (p. 221, &c.) respecting the apprehension of two free persons of colour, named Lescesne and Escoffery, against whom the governor of the island issued a warrant for their deportation as aliens, though they were well known to be, and were afterwards judicially proved to be, British subjects; and this without any form of trial, without even any specific charge being made against them, and although each of them had wives and families dependent on them for their support. Their real offence was, that they had promoted a petition to the insular legislature by the free coloured population for the removal of the disabilities under which they most unjustly labour. Time, however, was fortunately allowed them to sue out a writ of Habeas Corpus, and they were liberated by a decree of the Court of King's Bench in Jamaica, as having proved themselves to be British subjects, (as stated in our volume for last year.) A few weeks afterwards, however, they were seized again, and hurried on board a king's ship. No time was now allowed them to appeal to the laws, or even to bid adieu to their families, or to settle their affairs; and they were put ashore in a state of destitution in St. Domingo, whence, with difficulty they made their way to this country, in the hope of obtaining redress for their multiplied

wrongs. A petition was presented on their behalf last year to the House of Commons by Dr. Lushington, in consequence of which the government of Jamaica was called upon for an explanation of its conduct. That explanation has been received, and it leaves this atrocious case in all its unmitigated injustice, without a single palliation which has the slightest foundation in truth, and which does not rest on manifest, and, it is to be feared, suborned perjury. These atrocities we are disposed to attribute not to the governor of that colony, but to his advisers; some of whom, for his sake, as well as for the sake of public justice, we trust, will ere long be fully exposed. Dr. Lushington's exposition of the case made a deep and powerful impression on the House of Commons; and so decisive was the conviction produced by it, that Mr. Canning consented at once to an investigation of the case by a select committee of the house. This committee, however, on account of the lateness of the present session, it became necessary to postpone to the next. In the mean time the discussion has thrown additional light upon the West-Indian system, especially as respects the utter disregard of all law and justice by which that system is characterised, particularly in what regards not only the Slaves but the free Coloured population, and the determined hostility of their White compatriots to an extension of their privileges. It cannot be that matters should long remain upon their present unjust and arbitrary footing.

With the circumstances in Barbadoes, relative to Mr. Shrewsbury, our readers are still more familiar; (see *Christian Observer* for 1823, p. 835, and 1824, pp. 22, 159, and 220;) but various additional facts were mentioned by Mr. Buxton, on his motion in the House of Commons on that subject, which add deeply to the atrocity of the whole transaction; and what must complete the indignation of every honest mind, is the circumstance that the conduct of Mr. Shrewsbury is proved to have been so singularly judicious, patient and conciliating, as to leave not a shadow of complaint or suspicion against him.—It was alleged, indeed, that he had written an injudicious letter, or a letter which had been injudiciously published, to his employers in England, respecting the state of Barbadian society; but Mr. Canning most frankly exculpated Mr. Shrewsbury from all blame, and denounced the whole transaction as illegal, and an insolent defiance of parliament and the country, and moved the following resolution, which was carried unanimously, being modified, by the consent of all parties, from that originally proposed by Mr. Bux-

ton:—"That the House, having taken into its most serious consideration the papers on the table relating to the demolition of the Methodist Chapel in Barbadoes, deem it their duty to declare their utmost indignation at that scandalous and daring violation of the law: and, having seen with great satisfaction the instructions sent over by his Majesty's Secretary of State to the governor of Barbadoes to prevent the recurrence of a similar outrage, humbly express their ready concurrence in any measures his Majesty may deem necessary to secure the most ample protection and religious toleration to all classes of his Majesty's subjects in that colony." We trust that these timely proceedings of the parliament will materially assist in promoting the great objects which the friends of religion and humanity have at heart in reference to our West-Indian dependencies. Mr. Brougham took occasion, in the course of the discussion, to animadvert with much merited severity on a letter of the Bishop of Jamaica to Earl Bathurst, in which, after a few weeks' residence in that island, he took it upon him to pronounce dogmatically on various points on which he could have had no adequate means of forming a correct opinion. Dr. Lushington also animadverted on the gross impropriety, and in that sentiment the whole house seemed to concur, of his having appointed Mr. Bridges, the libeller of Mr. Wilberforce, his domestic chaplain, the moment he reached the island. Mr. Brougham further took occasion to give notice, that the West-Indian legislatures having, in the course of the last two years, actually done nothing towards carrying into effect the wishes of parliament on the subject of slavery, and manifesting no disposition to do any thing, he would, at the very commencement of the next session, move for leave to bring in a bill to ameliorate the condition of the slaves, and gradually and eventually to put an end to slavery, provided only he were not anticipated in his design by the colonial legislature themselves. The notice was received with apparent interest.

Various other important subjects have occupied the attention of parliament, to a few only of which can we allude at present. The delays in the Courts of Chancery have called forth renewed and vivid remonstrances, and there seems a prospect of something being at length concluded on the subject during the next session.—Another discussion has occurred on the burning of widows in India, which, we would hope, has helped to forward the ultimate abolition of that inhuman custom.—The abuses and inexpediency of the chartered schools in Ireland, which

some of our correspondents warmly rebuked us for assisting in exposing, some years since, (see *Christian Observer* for 1818, pp. 165 and 589,) have at length become so notorious, in consequence of the late Report of the Commissioners on Education in Ireland, that government have resolved to let them die away. We earnestly trust that a truly efficient system of education for the populace of Ireland, will be devised in their stead.—Mr. Hume brought forward a motion for curtailing the revenues and abridging the number of bishopricks and other dignities in the Church of Ireland; which, we need not add, was rejected by a large majority. Mr. Hume stated, that the immense discrepancy between his own allegations respecting the extent of non-residence and those of some of the bishops, was owing to the circumstance, that he considered all clergymen non-resident who did not actually live upon the benefices from which they derive their emolument; whereas, technically, they are not so denominated if they have lawful cause for absence, and reside upon some other cure.—Some discussion has taken place in the House respecting the establishment of a university in London, which has been projected. It is not intended to interfere with the chartered universities by conferring degrees, or appointing to fellowships, but simply to present facilities for a solid and cheap education to those many thousands of persons in the metropolis who may wish for this advantage, but who could not afford the expense of an Oxford or Cambridge course, or whose parents or friends might wish them to reside under their own roof. The professors are to be sparingly paid in stipend, and to be rendered chiefly dependent on their success in obtaining large classes, and are to give the whole of their time to this occupation. The expenses for the whole course of studies, which are intended to include every department of knowledge, except theology, are not to exceed from ten to twenty pounds per annum. Theology is to be excluded, and also all theological tests. We may have occasion to notice this part of the plan hereafter, in connexion with some other plans which have been of late proposed for the general education of the people, including the rapid multiplication of mechanics' institutions and popular libraries, in all which theological subjects are excluded. For the present, all that we have time or space to say upon the point is, that though knowledge, of whatever kind, if not abused, is valuable, and that though it may be expedient or necessary to provide for its ex-

tension, if not on the best basis, yet on that which all the parties concerned in acquiring or imparting it can conscientiously agree in, yet that no Christian ought to forget, or will for a moment do so, that man is a being endued with a soul as well as a body; that he has spiritual as well as temporal necessities, and is heir to an existence beyond the grave. While, therefore, we would not recommend our readers to oppose the literary and scientific education of any class of their countrymen; while, on the contrary, we would urge them to promote it by every means in their power; and especially to encourage the progress of mechanics' institutions and cheap reading societies, provided no injurious book or lecture be admitted; and while, further, we firmly believe, that such plans will in the end tend not only to the social well-being of mankind, but to the promotion of that divinely revealed religion which fears not the light, and is the better established the more it is examined; we must, at the same time, remind them, that the true Christian has a still higher duty to perform as respects the poor, the young, and the ignorant; that to all the efforts which other men are making for the mental elevation of the species, in which he may and ought heartily to concur, he is to superadd a strenuous attention to their still more urgent wants, wants which both themselves and their partial benefactors may be too apt to overlook. Let science and literature have free scope; but it is on the basis of a scriptural education alone that the manly, and solid, and spiritual graces of the human character can securely rest. It is not enough that we render men literates or mechanics, if they fail to become Christians; if they do not carry into the intercourse of life the just, the moral, the social, the beatifying virtues of true and undefiled religion. The friend of Christianity will, however, not find his efforts impeded, but much done to his hands, by those institutions which tend to enlarge the public mind, and to refine the channels of thought and the habits of human intercourse. Let them be hailed as auxiliaries but not substituted as principals. Objections, we are aware, are raised on both sides of the question; and it has been our lot to hear it urged, strangely enough, that even Lancastrian schools and Infant schools are but parts of a system for abolishing a truly religious education among the people. With regard to the former (Lancastrian schools,) as we have National schools in abundance, which as churchmen we prefer, we shall not undertake their defence, except so far

as to say, that no one who has ever visited one of them would, we think, be able to urge that he found the children ignorant of the leading points of Christian faith or duty. With regard to the latter (Infant schools) we reject the charge as wholly unjust; for, whatever may have been the particular practice at one private institution, the children of the schools conducted by the friends of the Infant School Society display a remarkable, we might say a precocious acquaintance with the precepts and declarations of holy writ, and, what will not be thought

of less importance, a most pleasing, early exhibition of them in the little details of infant conduct. But we did not purpose to go so far at present into the subject; our only intention being to urge upon every truly Christian member of the community the necessity of watching the aspect of the times on the important subject of public education, and to consider the peculiar duties which devolve upon himself individually towards securing the benefits and preventing the evils which may respectively arise from a right or wrong application of this vast machine.

Answers to Correspondents.

A PROTESTANT; Z. Y.; T. W.; EDUCATOR; S.; SCHOLASTICUS; A. B. C.; D. S. W.; V.; and ANONYMOUS, are under consideration.

The circumstance alluded to by J. B. has been frequently mentioned in our pages.

We perfectly concur with J. P. as to the duty of British Christians availing themselves prudently, but most zealously, and, by the blessing of God, efficiently, of the present facilities for extending the pure light of the Gospel in South America; both among the Pagan and the Roman-Catholic part of the population; and he will find that we have already frequently urged the subject upon the notice of our readers.

The remaining half of the anonymous bank note for £100 has been received by the Bible Society.

If M. W. P. will carefully refer to our Family Sermons, he will find his wish anticipated in fact though not in name. With regard to his first query, we reply, that the Church intended nothing but Canonical Scripture to be used for Sunday Lessons: on the subject of the second, he had better consult his proctor.

F. C. will find an account of the opening of the Missionary Institution at Basle, in our volume for 1820, p. 847. We are much obliged by his communications.

We are requested by some friends of the Hibernian Society to state, that Mr. O'Connell having publicly alleged against the Society, that it had misapplied its funds, including £26,000 of parliamentary grants; that it had published false statements; and that not a child was under education by its means in all Munster; a correspondence ensued, in which Mr. O'Connell was unable to adduce a shadow of proof in favour of his assertions. The Committee, on the other hand, affirm, that "the funds of the Society have never been applied to any other purposes than those pointed out by its laws and regulations, which have now, for many years, limited its operations to the establishing of schools, and the reading and circulating the holy Scriptures in Ireland: that the Society has never received any assistance from Government, and therefore could not misapply the parliamentary grants: that it has been always, and it now is, supported entirely by the private and voluntary contributions of benevolent individuals, to whom it delivers an annual Report, and publishes the same for their information: that it has never calumniated the people of Ireland, nor misled the people of England; but has confined itself to the publication of events and circumstances founded, as the Committee believe, on unquestionable evidence: and that it has instructed, and now instructs, in its schools in the province of Munster, as well as in the other provinces of Ireland, many *Roman-Catholic* as well as Protestant children." Respecting one county of this province, Kerry, of which Mr. O'Connell says, "In your 17th Report you charge for six hundred children in Kerry; six hundred children educated by your Society in the county of Kerry!!! Oh monstrous!—Why, any person, who knows the county of Kerry, and could swallow the assertion, that the London Hibernian Society educated, in the year 1822, six hundred children in Kerry, would actually swallow the children themselves, clothes and all!" the Committee state, "that, in the year 1822, there were in the county of Kerry, in connexion with this Society, *four schools*, containing *six hundred and three* children; that in the year 1823, there were, in the same county, *five schools*, containing *seven hundred and forty-three* children; and in the last year, *twenty-two schools*, containing *two thousand six hundred and forty-one* children."